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THE

WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS

VOL. LXXXII

WOODSTOCK COLLEGE

1953

FOR CIRCULATION AMONG OURS ONLY

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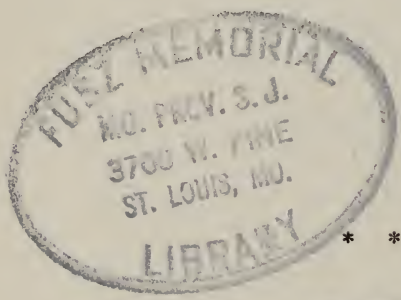

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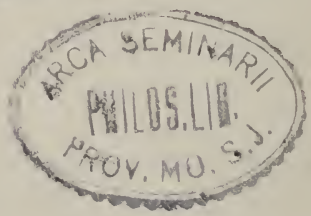

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A LETTER OF VERY REVEREND FATHER GENERAL TO THE WHOLE SOCIETY ON CONTINUAL MORTIFICATION

Reverend Fathers and dear Brothers in Christ:

Pax Christi!

1.—All of you are mindful of the approaching Fourth Centenary of the death of St. Francis Xavier. Whilst various public functions are in course of preparation or are already being celebrated in different provinces, our whole Society may rightfully expect that a common effort be made to renew its interior spirit, for such a renewal will be more pleasing to God and more conducive to the salvation of souls than external festivities alone. Amongst those who aided St. Ignatius in founding the Society of Jesus, the principal place is deservedly attributed to St. Francis Xavier; by his example he has shown the way to all members of the Society engaged in apostolic ministries; for those especially who are engaged in what we call foreign missions, he is proclaimed by the Church, Primary Patron. Though being active to a miraculous degree, yet at the same time incessantly given to the loftiest type of contemplation, he showed by his achievements how the men of the Society, if they are faithful to the grace given them, can "seek God in all things."

It was by his heroic and continual mortification, as far as we can judge by externals, that St. Francis cooperated with this grace. Following the counsel of his holy Father Ignatius, who was his master in the spiritual life, Xavier, while still making the Exercises at the very outset of his conversion to a life of greater perfection, began, by severe penance, to make amends for the purposelessness of his earlier life. Nor is anyone ignorant of the severe sufferings he underwent during his apostolic journeys right up to his final efforts to enter China and the severe penances he unreservedly added to the trials sent by Divine Providence.

This anniversary, therefore, offers me an apt occasion to fulfil what I promised in my letter of September 15, 1951[1] to the whole Society on the matter of poverty of Ours, namely, to speak to all of you regarding the spirit and practice of mortification in our daily religious life.

2.—A treatment of this subject is called for, I believe, by reason of the too rapidly spreading influence of that opinion already proscribed by the Encyclical *Humani generis*, by which opinion "in disregard for the definitions of the Council of Trent," not only "is the notion of original sin perverted," but "the very notion of sin in general as an offense against God and likewise the notion of satisfaction offered for us by Christ is perverted."[2] For if the life, passion and death of Christ our Lord were not in truth a satisfaction for the sins of the human race, since there was no need for "satisfaction," why are we disciples of Christ asked to do reparatory penance? Again, if there is no place for satisfaction, how can penance be pleasing to God and procure His graces. Should we not in fact give up those narrow counsels still being handed down to us, as they say, from the Middle Ages? Should we not give up our devotion to the Sacred Heart in the sense in which it was taught by St. Margaret Mary and approved by our late Supreme Pontiff, Pius XI?[3] Should we not be content with that moderate natural asceticism which is sufficient to hold in check the more violent impulses of our nature excessively prone as it is to evil because of a depraved heritage of many centuries?

3.—These and other errors connected with them are not confined to one locality nor can it be said that our Order had been no wise contaminated by them. What a tragedy indeed it would be if our Society should fall away from orthodox teaching in this matter! For if the first Fathers, formed by the very founder, could reduce the spirit of our Constitutions to that formula, in reality Pauline, which we customarily call the Sum and Aim of Our Constitutions: "Men crucified to the world and to whom the world itself is crucified, such would the rule of our life have us to be,"[4] how can we boast that, having been freed from that "formalism" whereby the letter threatens to kill the spirit, we wish to return to the original spirit of our founder whilst at the same time we differ from him on such a fundamental issue?

4.—To you who have both the Spiritual Exercises and Constitutions constantly before your eyes, there can be no question regarding the mind of our holy Father on mortification. After he has explained the doctrine, too, of corporal mortification or

bodily penance in the Exercises which are wholly directed to conquering and mortifying inordinate affections which hinder the soul from a complete service of God,[5] in the Constitutions he applies the same teaching to our religious and apostolic life. Very well known to you is the text which has become Rule Twelve in the Summary of our Constitutions: if we desire more perfectly to arrive at that high degree of perfection, namely, the love and following of Christ humiliated and suffering referred to in the Eleventh Rule of the Summary, St. Ignatius counsels us, ". . . let it be each one's chief and most earnest endeavor in all things, as far as he can, to seek in the Lord his own greater abnegation and continual mortification."[6] These words are hard on sensuality but they are the authentic words of our Father. When he treats of the formation of his religious, he demands "in those things that pertain to food, clothing and lodging and other bodily necessities, that with God's help care be had that these be such as to test their virtue and self-abnegation, but at the same time sufficient to sustain nature."[7] Therefore, our holy Father desires that the superior certainly take care of the strength and health of his subjects without at the same time neglecting to try their virtue and abnegation in those things pertaining to the care of the body. Where, however, he treats of the formed religious, our holy Father expressly teaches what he often intimates elsewhere in the Constitutions: namely, he supposes that his religious, inspired by an ardent spirit inculcated in them by the Exercises, will be inclined to go beyond the limits of severity and will have to be restrained by their confessor or the superior himself. "Regarding the use of fast, vigils and other means of bodily austerity and chastisement, it does not seem that any rule should be set down for them except that norm which judicious charity will dictate to each one . . ."[8] He desires that the rector of a college or university be a man "conspicuous for his good example and edification and also eminent for his mortification of all evil tendencies";[9] the very same thing he repeats concerning the General himself.[10] What use is there of going further? Who is there who doubts the mind of St. Ignatius with respect even to corporal mortification?

5.—It is true that our "manner of living as to external things . . . is common; and has no ordinary penances or corporal austerities obligatory on all," yet this by no means hinders "one from undertaking, with the superior's approbation whatever he shall think expedient for his greater spiritual profit"; furthermore, as St. Ignatius adds explicitly, and whatever for the same end "superiors may impose upon him."[11] Although, in most Orders of that time it was the practice to fast on days besides those set down by the common laws of the Church, to rise at night for the Divine Office, to go barefoot, to take the discipline on appointed days, yet this was not imposed on all Institutes. The use however of these and similar exercises, when undertaken "according to the measure of holy discretion,"[12] is highly recommended to the individual members of the Society. Nor will it be an exaggeration to maintain that a religious of the Society would extinguish the fervor of his spiritual life, if he should entirely omit corporal penances unless he do so because of illness or some equally good reason and, as far as possible, this omission have the approval of his confessor.

6.—Is there anyone amongst us who would be so bold as to say that his sensuality is already under such control that it never in any wise rebels against the dictates of reason? For if even those wise men antedating Christian Revelation recognized the advantages of some kind of asceticism for the proper training and direction of the natural passions, what should be the attitude of the Christian who understands that his nature is not only imperfect and prone to evil but that it also bears the wound of original sin and the further weakness consequent upon his personal sins. If the Apostle Paul must confess that he chastises his body and brings it into subjection lest after he has preached to others he himself should become a castaway,[13] what, I beseech you, should weak men like ourselves say and do in this respect? We can less afford to disregard that partially natural efficacy of mortification, for because of unsteadiness of nerves the will of most of us is also weakened and this weakened will, as is borne out by daily experience, now more easily falls prey to less serious temptations. By a certain prudent yet strong and austere asceticism, the will will be rendered strong in good and with this the

nerves will be strengthened at the same time. For mortification when used with discretion, benefits not only the soul but also the body which gains in vigor with harsher treatment.

7.—Also whilst calling attention to this particular advantage derived from mortification, St. Ignatius, in that 10th Addition for the First Week,[14] lays stress on what seems to be the principal purpose of mortification, namely, satisfaction for sins. Certainly no one of us will so "deceive himself" as to say he "has no sin."[15] Nor will anyone, unless he would sever himself entirely from the teaching of the Church, dare to assert that it is not necessary to make satisfaction for sins that have been committed, even "by our voluntary acceptance of punishment in atonement for sin."[16] Moreover since we are all one body in Christ, the kind mercy of God enables us to make satisfaction also for the sins of others. What then is more in accord with our apostolic vocation than by faithfully following our Redeemer to join with Him in ransoming through His merits the souls of sinners, "by filling up those things that are wanting of the sufferings of Christ" in our flesh?[17] Let the following opinion of the Angelic Doctor be a comfort to us: "Punishment derives its power of satisfaction chiefly because of the charity with which man bears it. And since greater charity is evidenced by a man satisfying for another than for himself, less punishment is required of him who satisfies for another than is required of the offender. Hence it is stated in the *Lives of the Fathers*[18] that a person who out of charity for one of his brothers did penance for a sin which his brother had not committed obtained remission for another sin which the brother had actually committed."[19]

8.—From this it also becomes clearer how great an impetratory effect penance can have, especially that apostolic penance whereby we impose upon ourselves punishments in behalf of others. The Roman Pontiffs of our era have frequently reminded us of the importance of the counsel of Christ Our Lord regarding the necessity of joining fasting to prayer if we hope to destroy Satan's power over man. Is it not correct to say that the severe penance of St. John Vianney accomplished as much, or even more, than his own prayer? He himself was certainly convinced that whatever very severe

sufferings he either of his own accord imposed upon himself or patiently bore at the hands of Divine Providence, wrought more by God's mercy for the conversion of sinners than all his other works. Is it not legitimate to suppose that many of us would produce greater results in the apostolate if, instead of striving to find ways and means to fit the spirit of our times, we worked rather to mold the times to conform with that economy of salvation which we know by Faith alone? In vain do we seek new methods unless at the same time we apply ourselves with more ardent charity to prayer and penance.

9.—Certainly the most secure method of all for leading our neighbor to God whilst we ourselves draw near to Him is that which both our Institute, authentically approved by the Church, and the Vicars of Christ on earth right down to our present times have pointed out to us. We see all too clearly how the devil is making dupes of countless thousands and how he controls almost entire nations; we see too how men who are at odds on all other issues, and seek to destroy one another, join together in a remarkable way to calumniate, attack, and undermine the Catholic Church. How shall we do battle against this powerful invisible enemy, who "armed keepeth his court,"[20] unless, as is taught by the Man-God, we make haste to implore the help of One Who is stronger? Our apostolic efforts will be vain unless "by prayer and fasting" supernatural strength is injected into them, "for this kind (of devil) can go out by nothing"[21] but by these means.

10.—When we turn now to the doctrinal principles regarding mortification proper to Christians and to religious, the question can arise: how can a teaching which we inherit from the anchorites and cenobites of the early centuries be made practicable in this our day? For unless we conform ourselves to the spirit of our times, people will shun us.—Certainly we should avoid having people shun us. Our Lord Himself told us "when thou fastest, anoint thy head . . . that thou appear not to men to fast."[22] Certainly most of our penances should be hidden from the eyes of men and known only to God and the spiritual Father or superior: assuredly this applies to corporal penance whereby sufferings are inflicted on the body by means of fasts, scourgings, hairshirts, and other kinds of

austerities. In fact Catholic asceticism, particularly in an apostolic Order such as ours, has always condemned that warped type of mortification which renders one sad, dull and spiritless. Sound theology demands that we follow, not anticipate the grace of God; grace however does not inspire any action without supplying the strength to carry it through; we may be certain that this strength has been granted when the burden of mortification in no way hinders the cheerful performance of obligations arising from our state of life or from the demands of fraternal charity. Mortification which has sprung from pride and is excessive is neither pleasing to God nor edifying to the neighbor; on the other hand mortification which has sprung from the Holy Spirit, adds new force and lustre to apostolic charity.

11.—When treating of this bodily mortification St. Ignatius urges us to use it with discretion and only under advice and guidance. In conformity, however, with Catholic tradition and teaching, he assumes that all his sons will practice this mortification. Consequently it is up to us to take a firm stand against that merely natural "humanism" so prevalent today which now aims, as I mentioned at the outset, to destroy this mortification. In opposition to this, it is necessary then that masters of novices give proper instruction concerning its use, that superiors and spiritual Fathers in houses of formation be watchful lest our young men give up this practice through fickleness or indolence, that tertian instructors impress it more deeply on those under their charge, that superiors in colleges, residences and missions inquire in a kindly way about the matter according to their office, when their subjects render their Account of Conscience. Those also who are in poor health or are oppressed with labor that is too burdensome, can do something, at least, in fact they can often do a great deal, so long as the kind of penance in each case is aptly and prudently chosen.

Even a light measure of corporal penance, when undertaken with a generous and constant spirit of charity, goes far in drawing our own souls and those of others to God. Anyone surely can perform those countless small acts of penance which no wise impair health or attract the attention of others. The fact that such acts seem trivial has the added advantage that they can scarcely feed our vanity let alone our pride.

As we have to beware here of that indiscreet fervor which is wont "to do hurt and hinder greater good,"[23] we have to guard also against cowardice. For cowardice is not something peculiar to our own age, but is natural to man. You all remember our eminent Father Rodriguez' account of how humorously St. Bernard derided the monks of that age which appears to us to be an iron age, because they pretended that they had not sufficient strength for a life of austerity.[24]

12.—Aside from the points already mentioned, the daily work itself of our vocation offers an opportunity to do battle against the impulses of nature. The statement "in the sweat of thy face shalt thou eat bread,"[25] does not refer to manual labor only; this stern law of labor applies to all. In fact our obligation is even greater by reason of the more precious spiritual and eternally-lasting goods entrusted to us; since the salvation of souls and either their eternal happiness or damnation is dependent upon our toil! The temptation to sloth threatens us religious more than other persons from the very fact that unlike the case of men who live in the world, we find that superiors through their charity provide for our sustenance whether our daily work shows more or less industry or negligence. Let us not therefore be satisfied whenever we make some use of our time, even though matters have gone smoothly and serenely, persuading ourselves that thus we have fulfilled our duty: since we shall have to give an account of our earthly stewardship, I fear that the Supreme Judge is going to weigh things in a different scale! Let constant and exhausting labor be our daily cross, a stern law indeed but a sweet one. I am aware of the fact that often our shoulders are laden with burdens beyond their strength; nor shall I cease exhorting superiors to be watchful in accordance with the precept of St. Ignatius,[26] of preserving "moderation in labors of both body and mind"; but at the same time let them see to it that Ours do not neglect more exacting and by far more fruitful works to undertake easier and less productive ones. To mention but one example: how much more effective the apostolate in certain provinces would be if more Fathers, after having completed their studies, would at once apply themselves with persevering effort to the cultivation of the dogmatic, spiritual, moral, and social sciences rather than

abandon themselves entirely to "Action!" For this over-emphasis on action can be a mask for laziness.

13.—Nor should we forget, as I have already mentioned elsewhere, that religious observance, even the faithful custody of Rules governing our external conduct has also been so imposed upon religious as continually to mortify their nature. For it crushes pride and self-will; it crushes our love of ease; it crushes that license, so agreeable to our times, of saying and doing whatever we please. How easily is union with God accomplished by that religious who, faithfully observing his rules from a motive of love, is always anxious to fulfil the divine will even in the smallest details! What an invaluable service those superiors render the souls of their subjects, who without any human respect, in a manner always serene and paternal but at the same time sincere, cause their forgetful, negligent, or tempted subjects to return to a faithful esteem and observance of the rules. How grateful subjects will be to a firm superior when they come to realize either in later life or especially in the future life, that he who was too severe (so it seemed) in reality increased their fervor in religion and their glory in heaven. On the other hand will there be those (you indeed have known such examples) who gradually fell away from their vocation and even from the very practice of Christian virtue precisely because somewhere along the line they began to contemn that mortification exacted of them by humbling obedience.

14.—The very progress in material things, though on the one hand it can serve to increase and multiply the fruits of our labors even in the apostolate, on the other hand tends gradually to promote the conveniences also and the pleasures of life and to whet our appetite for these conveniences and pleasures so that, unless we remain watchful and steadfast, imperceptibly, we shall desert the spirit of the gospel for the spirit of the world, become more easy-going, less constant in hardships and less firm in resisting sinful pleasures. People of the world, it is true, buy for the most part, if they can afford it, whatever new product promises their greater convenience and pleasure and they use and enjoy the product. Let not this be our way of acting. We are religious, "men crucified to the world and to whom the world itself is cruci-

fied," men, therefore, who rather withdraw from things which make life easier or more pleasurable, except in so far as these things can lead to better results in the spiritual order. When I look upon the crucified One and at the same time reflect on certain uses already prevalent even in our Society in certain places, I cannot believe that we are drawing closer to God by this more lax manner of life. I notice that soft and expensive chairs are being used in some places instead of the customary poorer and harder ones; that many use tobacco without moderation not even considering, so it seems, whether or not out of love of God and souls they might give up or at least curtail this pleasure. I notice the use of liquor which is permitted in our communities only for sake of hospitality or during very few feasts is becoming more widespread, and what is worse, some drink almost to excess when in their visits with secular persons. I fear that radio, television, moving pictures, sport events and the like, instead of being permitted, as befits our vocation, only for truly apostolic purposes or for legitimate recreation, in the case of some feed their unmortified curiosity, laziness and sensuality. How prudently does our Institute prescribe that "superiors take the proper measures and subjects the proper care lest the desire for their own ease imperceptibly usurp control, destroy the right thinking of Ours, distract from apostolic labors proper to our vocation and impel us finally to a love of idleness."[27]

15.—Anyone of Ours, howsoever physically weak he may be, can cultivate that very salutary mortification which enables him to accept from the hand of the Lord with gratitude and if not with joy, at least with patience, all spiritual or bodily discomforts he may encounter. The Council of Trent teaches "so great is the liberality of the divine munificence that we are able through Christ Jesus to make satisfaction to God the Father not only through punishments voluntarily undertaken by us in atonement for sin . . . but also (which is a very great proof of love) by the temporal scourges inflicted by God and borne patiently by us."[28] What great merit whether for himself or others shall a person deserve in the sight of God and how much shall his soul be purified and drawn closer to its Creator, if not yielding internally or ex-

ternally to discontent, he will show cheerfulness no matter what difficulties confront him. How far indeed do we fall short of that perfection when to ease our nervous tension we loose the reins to impatience and self-love by indulging in what we term "constructive criticism." Because this failure to mortify one's self which so easily sows discord between superior and subjects, between brethen of the same religious family, is the worst type of failure, it finally destroys the spirit of obedience and charity. The carping, cynical attitude which has frustrated the efforts of many in the Society and sometimes has rendered them cowardly and diffident throughout their entire life, has in not a few cases crushed the desire for work itself. How different indeed is this way of acting from the charity of Christ!

16.—In a word that interior mortification which easily avoids the danger of illusion and excess can be practiced in many ways. To interior mortification is applied perfectly that counsel of our holy Father to seek as far as possible continual mortification.

Since dangers and inducements to sin arising from a culture so steeped in materialism surround us on all sides, watchfulness and prudence, whereby we do our best to forestall and avoid the occasions and temptations to sin, demand of us numerous victories over self. All of our senses, especially the ears and eyes must be restrained from questionable curiosity; books or pamphlets which in every age (by no means excepting our own, as sad experience teaches) create a danger to fallen human nature should out of humble prudence be avoided; entertainments of too frequent occurrence which debilitate the soul should, as I have said, be used with moderation; that spiritual solitude, proper to the state of virginity, which seeks help from God alone and after all is not intended as a means of solace for us but for others, should be manfully endured; that human respect which causes us to fear that we be mocked as old-fashioned, should be subdued. Let us be mocked indeed as followers of the gospel and faithful disciples of Eternal Truth, always ancient and always new! Our holy Father Ignatius has most beautifully explained this diversified manner of mortification pleasing to God and to men

in the text of the Constitutions[29] which incorporated in the Summary as the 29th Rule, is often considered by you all.

17.—That same rule treats also of a more sublime means of interior mortification, namely, it urges us to avoid whatever can harm that fraternal charity which the Apostle St. John asserts is the sign and the only genuine sign of the true love of God. Let good manners be observed, let silence in word and deed be safeguarded for the edification and also the convenience of others, let any suggestion of detraction, envy, ridicule, all impatience, and boasting be excluded from our conversation: in this way we shall find abundant opportunity of conquering ourselves. Moreover if we desire not only to avoid offenses against charity but to further it by our own actions, how broad a field lies open before us for renouncing what suits our own convenience, for concealing personal difficulties and sadness, for conquering slothfulness, for hastening to undertake whatever is more disagreeable to us. How great would be unity, peace, joy, strength of action amongst us, if only, forgetful of ourselves, we should live more fully for others. With how great pleasure will the invisible Lord dwell among us when He shall see us joined together with Him in charity and mutual love.

18.—Nor can I omit to make mention of a matter which is of great help to the ministries and duties of our vocation, in order that each one of us should in a spirit of peace and internal humility learn and strive continuously to control our nerves and imagination so that he might maintain a sane, well-balanced and peaceful attitude of mind. Though we are physicians of souls, yet through heredity or early training many of us are of a nervous and rather stubborn disposition. If we physicians of souls shall impose on ourselves the following mortification, namely, to control the impulses of our soul, also to watch constantly over bodily health, to correct our own judgment in conformity with the counsels of wiser men, to acknowledge frankly our mistakes, we shall perform a work pleasing to God and salutary to the Mystical Body of Christ. For to be unwilling to be guided by sense but by faith and reason in all things, that is penetrating mortification.

19.—Finally in closing this letter, I exhort you all, Reverend Fathers and dear Brothers in Christ persistently praying with deep confidence, to implore for the Society an abundant outpouring from that Spirit of Holiness which leads us to Him Who is the Way, the Truth, and the Life. That image of Christ Crucified which the Society gave us as a memorial of our first vows at the completion of our novitiate is in the hands of each one of us. May the benign Lord grant that this image by no means grow commonplace by use but on the contrary may it with the passing of time speak more intimately to our souls. It will teach us if God enlightens the mind that efficacious love which is shown not by words but by deeds; and it will continually bring to mind those words: "What have I done for Christ, what am I doing for Christ, what ought I do for Christ!"[30]

I desire that the Society bound together in one and the same genuine spirit generously play its humble role in providing for the spiritual needs of the present time. For on this earth the road to the Kingdom of God Who is Charity and Justice, will be the more unobstructed, the more fully inordinate affection to created things and the occasion and incitement to sin are conquered in ourselves and others.

20.—Whilst in those lands towards which the dying St. Francis Xavier gazed, beseeching for them the light of the Gospel, our own Brothers, heralds of Christ, are suffering privation, prisons, persecutions at times worse than death; whilst in many provinces of Europe hundreds of our Brothers are experiencing the same fate; whilst all these true sharers of Christ's Cross offer to God for the salvation of souls whatever they are forced to suffer, is it not right that the other members of the Society who conveniently and freely enough carry on their work, being mindful of their redemptive mission, in voluntary imitation of the suffering Christ implore of the Divine Mercy pardon for the sins of the world, grace of conversion for the erring, justice and charity in the social life of man? May the powerful intercession of the Apostle of the Indies preserve the grace of our vocation!

I commend myself earnestly to your Holy Sacrifices and prayers.

Given at Rome, April 22, 1952 on the Feast of the Blessed Virgin Mary, Queen of the Society of Jesus.

The servant of all in Christ,

JOHN BAPTIST JANSSENS,

General of the Society of Jesus

NOTES

[1] *A.R.*, XII 108-124.
[2] *A.A.S.*, XLII 570.
[3] Litterae encyclicae *Miserentissimus Redemptor*, *A.A.S.* XX 165-178.
[4] Cf. *Praefatio antiqua Constit.* In edit. 1949 p. 6.
[5] Cf. Inscriptio ad "Praesupponendum" Exercitiorum [22].
[6] *Exam. Gen.* c. 4 n. 46 [103]; *Reg. Summ.* 12.
[7] *Constit.* P. III c. 2 n. 3 [296].
[8] *Ibid.* P. VI c. 3 n. 1 [582].
[9] *Ibid.* P. IV c. 10 n. 4 [423].
[10] *Ibid.* P. IX c. 2 n. 3 [726].
[11] *Exam. Gen.* C. I n. 6 [8]; *Reg. Summ.* 4.
[12] *Constit.* P. III c. 1 n. 25 [287]; *Reg. Summ.* 24.
[13] Cf. I Cor. IX, 27.
[14] *Exerc. Spir.* I Hebd. Addit. X [82].
[15] Cf. I John I, 8.
[16] Cf. *Conc. Trident.* Sess. XIV, *Doctrina de Sacramento Paenitentiae:* c. 8 et 9; Denz. 904-906.
[17] Cf. Col. I, 24.
[18] Cf. H. Rosweyde: *Vitae Patrum*, Libr. V, lib. 5, n. 27, p. 439. Lugduni 1617.
[19] *Suppl.* Q. XIII art. 2 in C.
[20] Cf. Luke XI, 21.
[21] Cf. Mark IX, 28.
[22] Matthew VI, 17.
[23] *Constit.* P. III c. 2 n. 5 [300]; *Reg. Summ.* 48.
[24] Rodriguez, A., *Ejercicio de Perfección y Virtudes Cristianas*, P. III Tr. V, c. 16 n. 2. S. Bernardus, *Serm. 30 super Cant.*
[25] *Lib. Gen.* III, 19.
[26] Cf. *Constit.* P. X n. 10 [822].
[27] *Epit.* n. 208, 1°; *Coll. decr.* 60.
[28] *Conc. Trident.* Sess. XIV, *Doctrina de Sacramento Paenitentiae;* Denz. 906.
[29] *Constit.* P. III c. 1 n. 4 [250].
[30] *Exerc. Spir.* I Hebd. [53].

DEVOTION TO MARY IN THE SODALITY

Josef Stierli, S.J.

Author's Preface

In our day the subject of the Marian devotion that is proper to the Sodality demands attention on two scores. First of all, from the viewpoint of the new flowering of devotion to Mary whose fruits we see in theology and in piety. This resurgence obliges the Sodality to examine and to intensify its own devotion to Mary. Secondly we are also obliged by the actual historical moment in the life of the Sodality to furnish a sound interpretation of the meaning and importance of devotion to Mary in the total structure of the Sodality. Indeed the Apostolic Constitution *Bis Sæculari* and all the other pronouncements of the Pope concerning the Sodality are resounding calls for a renewal of the pristine spirit of the Sodality. The resulting consideration of the essence of the Sodality compels us to explain precisely the position and the nature of its Marian devotion.

To explain devotion to Mary in the Sodality, the present work is divided into two parts:

First of all we shall consider devotion to Mary in the light of the history of the Sodality (Chapter One).

Secondly we shall consider devotion to Mary according to the internal structure of the Sodality idea (Chapter Two).

Chapter One

Devotion to Mary in the Light of the History of the Sodality

Two preliminary ideas should be noted. First a word about the significance of historical research. We do not study the history of the Sodality merely for its inherent interest, nor in order to bask in the sun of its earlier accomplishments. The Sodality should be opportunely warned against this danger just as it should be advised of the necessity of stimulating a self-understanding and a dynamic trust

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for the future through a study of its history. Finally research into its history does not have as its objective the freezing of the Sodality's past as its unchanging form. The Sodality has a right to existence only when it exists for today and for tomorrow. Our objective is to find the essence of the Sodality in its history; we wish to feel its living heartbeat of today in rhythm with the past, and fanned by the warm breath of its early enthusiasm, we shall strive to reenkindle the flame of its ideal.

A further reason makes it imperative to study the history of the Sodality. The suppression of the Society of Jesus and, at a later date, the expulsion of the same Society from Germany and Switzerland broke the living contact of the life of the Sodality with that of its first two centuries and loosened the spiritual ties that bound it to its original plan. In many places this led to false projections and to a wrong type of development. In their aprioristic interpretations and decisions, which not only fail to agree with the original idea but even at times directly contradict it, even zealous priests manifest this disastrous lack of historical knowledge.

This leads to our second preliminary note. The historical approach and especially the architectonic formation of the Sodality idea postulate references to the Society of Jesus. We must not attribute such references to a biased desire for power or totalitarian absorption. Rather we must acknowledge an historical fact which does not contribute to the reputation and honor of the Order nearly as much as it imposes upon it a serious responsibility in the present and for the future. We will have occasion to investigate more thoroughly the mutual relationship between the Society of Jesus and the Sodality and in so doing we will understand that an exposition of the essence of the Sodality must take into account as basic this interrelation. Before considering the historical evolution of devotion to Mary in the Sodality we must explain, at least in brief outline, the origin of the sodality idea. This first chapter can be divided into two sections. First we must consider the formative forces in the early history of the Sodality, and secondly within this framework we shall discuss the question of the spiritual and historical basis for the Sodality's devotion to Mary.

I. The Formative Forces of the Original Sodality Movement

In the history of the Sodality we distinguish two great eras essentially different one from the other. The first embraces the period from its founding in 1563 to the year 1773, that is, to the time of the general suppression of the Society of Jesus. During this time the Sodality was practically under the exclusive direction of the Society of Jesus with basically the same ends and, as far as possible, the same means translated into terms of the life of the laity. In the light of this fact, the relatively small number of sodalities during the first two centuries of Sodality history becomes reasonable. During this period we find in all about 2500 foundations, a number equal to the new foundations of a two year period between the First and Second World Wars.

The second era begins with the suppression of the Society of Jesus. In the summer of 1773 the Sodality seemed marked for dissolution, because as a spiritual work of the Society of Jesus it also was subject to the terms of the Brief *Dominus ac Redemptor*. Soon however influential circles endeavored to restore this religious, apostolic lay society, and as early as the autumn of the year of suppression a cardinalitial commission was entrusted with the direction of the *Prima Primaria*. Individual sodalities, however, at least those which were not automatically dissolved with the colleges and schools of the Order, passed over to the direction of the local ordinaries and to the priests under their jurisdiction. Nevertheless, terrible crises and a dangerous decline could not be avoided. An essentially new orientation was canonically given to the Sodality. Up to this time the Sodality was a subsidiary organization of a religious Order. It is true that the Sodality was always ecumenical in its outlook and activity; still it was under the Order and not immediately under the Church. From now on it was under the Church itself. Nor was this change substantially modified when in 1814 the Jesuit Order was restored. Only the sodalities attached to the churches and schools of the Order were under the direction of the Father General. Today these Jesuit sodalities comprise only four percent of the total number, while all the other sodalities are dependent on the local ordinaries. The Jesuit General can do no more than aggregate them to the *Prima Primaria*.

This second era is marked in particular by a tremendous growth in membership especially during the last hundred years. Today there exist seventy to eighty thousand sodalities with from seven to eight million members. However, this is accomplished by an unhealthy mass membership and superficiality. In many places the emphasis has shifted to women's sodalities, whereas up to the year 1751 only young men's and men's sodalities were established and these alone were considered as genuine.

Perhaps we stand today at the turning point to a third era introduced by the Apostolic Constitution *Bis Sæculari.* In any event, a new development is the sincere wish and the set purpose of the Holy Father. During this new period it will be a question of a lively, progressive synthesis between the first and second eras, and the inculcation into the present large groups of the spirit of the early Sodality.

In studying the formative forces of the Sodality movement (forces which should shape the work of our present-day sodalities), we shall study above all the times of the first era and in particular the century of its origin and of its dynamic growth. In that period the Sodality is characterized as follows:

(1) It is a lay movement of the Society of Jesus;

(2) It was therefore pledged to the same end of self-sanctification and the sanctification of the world in the sense of a universal apostolate;

(3) It was vitalized by the spiritual springs of the Exercises to which the Society owed its own existence.

1. The Sodality Was Founded as a Lay Movement of The Society of Jesus

Whoever studies the history of the Sodality, even cursorily, recognizes in this religious, apostolic society, placed under the special patronage of the most holy Virgin Mary, the work and offspring of the Society of Jesus. As a matter of fact, the beginnings of the history of the Sodality may be traced back even before 1563, the date usually assigned as the year of its founding. Father Emil Villaret, the onetime Director of the Roman Central Office of the Sodality, in a valuable study published in the *Archivum Historicum Societatis Jesu,* gives us a

glimpse of the "prehistoric" sodalities which arose spontaneously with the founding of the Order.[1]

A twofold circumstance led thereunto: The number of Jesuit workers in the face of the great needs of the Church was small, and the first apostolic work was characterized by a rapid expansion. Under these circumstances the few men about Ignatius were sent out by the Pope and the General from one city to another and from one country to another in order to bring about reform. As a result, there arose a pressing need for apostolic assistants who would multiply the efforts of the few Jesuits and, after they had departed, could cultivate the seed of a zealous religious life which had been scattered and was now growing. A basic principle of the Constitutions of the Order was also in play, namely, that in the choice of works special care should be taken for the permanence and radiation of apostolic influence. Out of these initial situations developed the proper Sodality movement. This included, first of all, college students, then university students and theologians, and with the organic progress of the years, professional men and priests. At the end of the sixteenth century among the more than two hundred colleges of the Order, there was not a single one without a Sodality. The idea of the Sodality quickly spread to bourgeois groups of officials, merchants, apprentices, artisans—and always, where it was possible and prudent, based itself on the class principle of grouping together men sharing the same ideas and tasks.

The apostolic work which the Society of Jesus had performed within the pattern of the Catholic Reformation and the Jesuit contribution to the missions were vitally supported by the sodalities and without their valuable aid the extent of these great works would never have been possible. The following statement was made by Father Joseph Miller of Innsbruck after he had made a study of the sodalities of the sixteenth and seventeenth centuries: "We must not view the sodalities of the sixteenth and seventeenth centuries in isolation. They performed an essential fuction in the great work of reform which the Society of Jesus had undertaken. If we are to understand and judge them correctly, we must see them as a religious revival movement in the spirit of the

Order as delineated in the meditation on the Kingdom of Christ in the Spiritual Exercises."[2]

2. The Sodality Is Intended To Be a Religious and Apostolic Society for an Elite

The Sodality was not merely founded by the Society of Jesus. It also had the same objectives, that is, it was not just a lay movement organized by the Jesuits but a lay organization according to the Jesuit ideal. It should be characterized by the same spirit, the same ends, the same methods in so far as these are feasible in such groups. "The end of this Society is not only that we should occupy ourselves by the divine grace with the salvation and perfection of our own souls, but also that we should by the help of the same grace earnestly devote ourselves to the salvation and perfection of our neighbor."[3] The objective which St. Ignatius established for his own Order in his Constitutions was also to be the spirit of this organization.

Moreover the Sodality should seriously attend to the universal ideal of Christian perfection. The word *self-sanctification* was not merely a slogan but a goal to be achieved with high, unflinching effort—a goal that would be attained by a gratifyingly large number in the fullest sense of ecclesiastical approbation through canonization, and would be approached more or less closely by very many others. The distinguishing mark of this striving after sanctity is a synthesis of intensive sacramental-liturgical life together with more earnest personal effort in the interior life of prayer and solid work in the formation of character. From the richness of a personal Christianity an apostolic commitment would then develop of itself both in the individual as well as in the community of the sodality. If the Pope so emphatically ascribes to the Sodality the full title of Catholic Action, then history merely corroborates the fact that the Sodality has long ago truly realized this central program of Catholic action. In repulsing a victoriously advancing Protestantism, in the rich reconversion of lost regions, and in the work of revival within the Church, the sodalities made a contribution which can no longer be dismissed from the picture of history. This apostolate was not merely an assistance rendered to the

clergy. Hundreds of thousands were brought back to the Church and to a living faith because of the sodalities alone. Their apostolic activity also had a part in the Jesuit missions of India and even more so in Japan and China. The sodalities provided the leaven for a new Christian community.

It is quite obvious that such a community depends on a select group. However the notion of an elite is a matter of quality rather than of quantity. Quantitative selectivity in the sense of restriction to a small number is nothing more than the practical application of the principle of quality. By reason of its nuclear idea the Sodality makes demands which are more than average, and consequently it mobilizes a high idealism which is never something to be found in the large mass. Only at the cost of diluting it can the Sodality ideal be presented to the ordinary Catholic as accessible and agreeable. The elite character of the Sodality has been proposed as a problem of many discussions in past years. There is actually no problem. The Sodality is an elite phenomenon because it is an ideal carried over effectively into practical life.

3. The Sodality Ideal Originally Stemmed from the Spirituality of the Exercises

Since the Sodality in its original form was the lay movement of the Society of Jesus and grew out of the Society's purposes, it follows that the Sodality like the Jesuit Order itself was rooted in the Exercises. Furthermore, just as the Society of Jesus is the spirit of the Exercises in the form of an organized religious order, so, too, the sodalities are its parallel in the form of the incarnation of the Exercises in a religious apostolic lay society. Consequently the fundamental principles of the Exercises are the fundamental and formative forces of the Sodality: the application of the Principle and Foundation, the resolution to follow Christ enthusiastically but soberly in terms of a devoted love that "finds God in all things."

This explains the early recommendation in the Sodality rules that the members should make an annual retreat. By this means through the spirit of the Exercises the everyday life of the sodalist is formed in his religious exercises, and in the concrete dedication to his own calling and state of life. Just as one must look for "the power and secret of the

Jesuits" in the Exercises, so must one look to the same source for the power and secret of the Sodality. It follows as a practical corollary that we should not make the mistake of giving to sodalities and to our sodalists the customary attenuated retreat, but that we should realize their solid religious formation in retreats of from six to eight days. A statement of the late Father Bangha, who had for some time directed the central secretariat in Rome, may be cited as a conclusion for this section.

> Sodalities were something quite different from what the later organizations, which are called sodalities today, would lead one to believe. They were foci of religious movement and activity; they became a powerful force in the work of religious regeneration. They were moreover vessels into which the distinctive spirit of the Society of Jesus was infused so that it might be diffused into the widest possible circles.[4]

II. The Spiritual and Historical Foundation of Devotion to Mary in the Sodality

This sketchy analysis of the essence of the Sodality derived from its historical evolution provides a framework within which we can develop our particular question concerning devotion to Mary. For a correct understanding of the Marian character of the Sodality it is useful and to a certain degree downright necessary to consult history. It is precisely this historical vision that will enable us to construct an accurate judgment of devotion to Mary in the spirit and temper of our times without distorting the original idea of the Sodality.

This topic admits a clear threefold division.

(1) First of all it is necessary to establish conclusively the fact of a particular Marian character of the Sodality;

(2) Secondly we shall consider the source of this Marian character and find it in the spirituality of the period of its origin;

(3) Lastly an even more profound and ultimate source will be found in the parent-Order of the Sodality and in that Order's founder. The Marian character of the Sodality is determined by the Marian character of the Society of Jesus which in turn is determined by the Marian spirit of St. Ignatius.

1. The Fact of a Special Marian Character of the Sodality

The fact that the Sodality today has a Marian character cannot be doubted. That this is a *de iure* reality and not merely a *de facto* phenomenon must be emphasized at this point in opposition to the tendencies which spring from considerations of adaptation and propaganda, and which tend to relegate the Marian element to the background. All official documents on the subject of the Sodality in our time stress this Marian character.

Even an elementary knowledge of the general statutes manifests this point so clearly that further discussion would seem to be superfluous. In addition to this, the Apostolic Constitution, *Bis Sæculari*, the authoritative canonical statutory code for the Sodality, emphasizes strikingly this basic Marian feature of the Sodality:

> These Sodalities are to be called Sodalities of Our Lady not only because they take their name from the Blessed Virgin Mary, but especially because each Sodalist makes profession of special devotion to the Mother of God and is dedicated to her by a complete consecration, undertaking, though not under pain of sin, to strive by every means and under the standard of the Blessed Virgin for his own perfection and eternal salvation as well as for that of others. By this consecration the Sodalist binds himself forever to the Blessed Virgin Mary, unless he is dismissed from the Sodality as unworthy, or himself through fickleness of purpose relinquishes the same.[5]

As a further testimony we might adduce, at least as a marginal note, the speech of Pius XII on the occasion of the fiftieth anniversary of his reception into the Sodality, or the letter of His Holiness addressed in April, 1950 to the conference of Sodality promoters which met in Rome. In that letter the Pope affirmed with terse cogency: "This basic formation of the soul and the apostolic efficacy resulting therefrom must have a thoroughly Marian character."[6]

This clear assertion in our own times is by no means an innovation even though the Marian character was not so evidently underlined during the first period of the Sodality's history. In those first Sodalities devotion to Mary was much more taken for granted and presented no problem as it does to many today. The student association of Father Leunis by reason of its consecration to Mary on January 1, 1564 became a true Marian Sodality, that is, a society dedicated to Mary in

a particular manner and, in consequence, acknowledging special obligations to her; a society over which Mary had special rights and which was commended to her protection in a special way. In the oldest rules of the Roman Sodality we read a golden phrase which was carried over into the Statutes of Father Claude Aquaviva and has been handed down to us in stereotyped repetition through the history of the Sodality:

> Since the Blessed Virgin Mary, the Mother of God, is the first patroness of this society, we can be confident that, as the Mother of Mercy, she will care for us in a special manner; moreover, since she loves those who have a love for her, it is expedient that the sons of this society should not only love and honor her in a special manner, but that they should also endeavor to imitate the example of her lofty virtues by the purity of their doctrine and of their conduct and to encourage one another to love and devotion for Mary by frequent conversation among themselves, and to cherish in their hearts a burning desire that her most holy name be ever more praised.[7]

The man who acts in conformity with this ideal, automatically belongs to the elite.

The extent to which they were aware of this Marian characteristic in those original Sodalities is evidenced by the statement of Gregory XIII in the Bull of December 5, 1584, confirming the *Prima Primaria.* Here it is declared that every similar society which would seek affiliation with the mother Sodality in Rome for the enjoyment of its privileges and indulgences must adopt this same title of the Annunciation of Our Lady. Subsequently, at the request of Father Aquaviva, Sixtus V suspended this condition and in effect no Marian denomination was required. Actually, however, most of the Sodalities during this period were Sodalities of Our Lady with some title of the Mother of God and with devotion to her taken for granted. Finally, Benedict XIV sanctioned a middle course in the "Golden Bull" of September 27, 1748 (on the bicentenary of which the Apostolic Constitution *Bis Sæculari* was promulgated), whereby a Marian denomination was required with Mary as principal patroness, but freedom of choice was permitted in the selection of the particular mystery of Mary's life.

Over and above these official testimonies the whole history of the Sodality furnishes proof that the devotion to Mary was emphasized conspicuously. These evidences lead us to

the question: What is the source of this Marian character of the Sodality?

2. The Relation of the Marian Nature of the Sodality to the Religious Spirit of the Period of Its Founding

In a truly significant sense the Sodality's devotion to Mary is the fruit of the actual religious character of the era which the Sodality naturally assimilated. The age in which the Sodality was founded, the period of the Catholic Reformation and of baroque art, was distinguished like all epochs of religious revival by a Marian character which develops a more profound and interior religious life and is nourished by that spirit. The joyful Catholic life, which that era stimulated and cultivated, revealed itself in personal devotion to Mary which found expression in prayer and in song, in pilgrimages and in religious drama, in theology and in the establishment of religious societies.

Another situation developed during this period: the spreading Reformation attacked with ever increasing vehemence the honor and devotion directed to the Mother of God. Precisely for this reason there arose in the associations of the idealistic men and youth of the Sodality a desire for valiant defence and zealous reparation. That explains the fact that this Marian feature was more strongly emphasized in the northern Sodalities of this period and assumed an apologetic, knightly, protective character. The original formula of consecration, which goes back to Father Coster and is familiar to us today in connection with the name of St. John Berchmans, expressed this desire vividly. In fact, however, even with these citations we have not as yet arrived at the deepest source of the devotion to Mary that is proper to the Sodality. In the Baroque era the Marian spirit was itself radically influenced by the Marian apostolate of the Society of Jesus. Moreover, the knightly service of love, as it is seen in the Sodality, has its model as well as its spiritual and historical background in the founder of the Society of Jesus.

3. The Roots of the Marian Character of the Sodality in the Piety of the Society of Jesus and of Its Founder

The most important document in the history of the original Sodality, the "Golden Bull," furnishes a sketch of the his-

torical development of the first Marian piety in the Society of Jesus. Thereby it traces the Sodality's devotion to Mary back to its sources in the Society. It presents, first of all, a picture of Montserrat:

> Under the guidance and with the help of Our Lady, Ignatius of Loyola entered upon the arduous way of perfection . . . When he had chosen his first group of companions and had determined to lead them into battle, together with them he bound himself by a solemn oath in the sanctuary of the Blessed Virgin at Montmartre, and upon this powerful rock he laid the foundation of his Order.
>
> He himself was accustomed to command no work of great moment nor to assume such work himself without first of all calling upon the holy name of Mary. Therefore it was his desire that all his disciples would make it a rule of their lives, in all the tasks and duties imposed on them by their vocation, to place their highest hopes in her protective patronage and, in all the dangers which they would have to undergo in the service of religion, to rely upon this Tower of strength from which hang a thousand shields and to confide in it as the safest place of refuge and the most powerful bulwark against the attacks of the enemy.
>
> Now, as they carry the adorable name of Jesus across the oceans and to every part of the world, to kings and nations, they could never fail to make known at the same time the most loveable name of His Mother, Mary; and so, they propagate along with the light of faith and holiness of life the veneration and devotion to the Mother of God in all parts of the world.[8]

Even if we prescind from accounts that refer to the days of his pre-conversion, there were numerous appearances of the Mother of God in the sick-room at Loyola related in the life of St. Ignatius and these, on his own testimony, brought him freedom from temptations of the flesh for the remainder of his life. A truly knightly act followed, for, on his way from the old to the new life, he gave all the money he had left to pay for the restoration of a picture of Our Lady in a half-ruined chapel. During this same critical period, as he was entering upon a new way of life, the fervent prayer that he made in the Chapel of Our Lady of Aranzazu—that he might be a true servant of Mary throughout his life—was answered with quick and wonderful results. From the same spirit sprang that knightly deliberation whether or not he should pursue the Moor who had insulted Mary and with his dagger chastise him. The knightly vigil and the knightly vows at Montserrat where, significantly, on the morning of the feast of the An-

nunciation, he bound himself forever through Mary to Christ, the eternal King, are symbolic of his new way of life. Here was foreshadowed in its purest form all future consecration to Mary in the Sodality. At Manresa he often made pilgrimages to the Church of Our Lady in Viladordis and he fasted in Mary's honor every Saturday. The opinion that Mary dictated the Spiritual Exercises to him in the holy cave may not be fully authenticated, but it is undeniable that during the ten months of his experiences there Ignatius was in extraordinary communion with Mary. From that time on, Our Lady was not to be excluded from his own life, from the book of the Spiritual Exercises or from the Society that was to be established. We could develop this evidence at greater length—the vows at Montmartre on August 15, 1534; the solemn profession before the venerable image of Our Lady in the Church of Saint Paul Outside the Walls; the efforts to obtain the little Church of Our Lady of the Way as the first church of the Order. Finally, there are memorable passages in the Spiritual Diary one of which deserves consideration in this discussion:

> February 15, (1544): Afterwards, as I began my preparation for the celebration of Mass, I beheld Our Lady. She revealed herself to me and I realized how much I had failed the day before. Not indeed without deep emotion and abundant tears it seemed to me that by my wretched faults I had caused shame to Our Dear Lady since she had to intercede for me so often, and so Our Dear Lady concealed herself from me and I no longer felt any attraction for prayer whether to her or to the Most High.
>
> After some time, groping in my inability to discover Our Lady, I raised my eyes and I experienced a powerful impulse to tears and sighs, and at the same time I understood clearly that Our Heavenly Father was well disposed towards me, so much so indeed that He permitted me to understand by a sign that He would be pleased if Our Dear Lady, whom I could not see, would intercede for me.
>
> While preparing the altar, after vesting and during Mass, I experienced profound interior emotion together with abundant tears so that many times I was incapable of speech. When I had finished Mass—and even before Mass during my preparation and at thanksgiving—I was keenly aware of the presence of Our Dear Lady as she interceded for me with the Father, so that in my prayers to the Father and to the Son, and during the consecration, I could think of nothing else but that she was the cause and the means of the rich spiritual graces which I felt.[9]

We can describe this devotion of St. Ignatius to Mary with two words. Considered from the point of view of historical psychology it is the valorous love-sacrifice of a knight for his lady, the exalted Lady to whom the pure love of his heart belongs. It is one of the many psychologically possible and historically developed forms of devotion to Mary influenced to a definite degree by time and circumstances. This naturally raises the question whether in practice we cannot exploit this knightly form of service to Our Lady in our sodalities for young men and for men in general.

The second characteristic note of Ignatian devotion to Mary stems from dogmatic grounds and has an absolute value over and above all the conditioning of an historical period or psychological motivation. We find it in the gradation of the triple colloquy of the Spiritual Exercises, which occurs at the most decisive points and the most important phases. We find it even more frequently in the Spiritual Diary of St. Ignatius and so learn how dear to the Saint was this form of prayer. The suppliant, first of all, makes his petition to Mary, the noble Lady and tender Mother; with her he goes to the Son to present his petitions to Him in the company of Mary; with both of them, as Ignatius often says, he turns to the Father in order to gain the grace he is asking for.

This triple approach is not merely a favorite form of prayer. It is the dogmatically sound and radical plan of his spiritual development and, in general, of his ascetical system: to go to Mary so that in her and through her he may arrive at a most intimate following of Christ, and thus, with Mary and with Christ, to bring to perfection a loving, life-long service of the divine Majesty of the Father.

Although these historical connections are helpful for an understanding of the devotion to Mary that is proper to the Sodality, still they do not furnish a full explanation. There are still deeper meanings behind these historically authenticated facts.

The Sodality was formed at a critical period in the history of the Church. All such crises, however, from the Christian controversies in the early Church up to our own depressing but not entirely unconsoling age, exhibit a clearly discernible Marian character. In this historical phenomenon, obscured, but to some extent recognizable, lies the truth that Mary has

been given to us as a sign of salvation, as our refuge in times of distress, as the dawn of the divine victory of the Cross. Thus the prophetic vision of the Seer of Patmos in the *Apocalypse* (Ch. XII) is fulfilled.

If then the Sodality through its founders has received such an express Marian character, we must see God's grace at work in all these historical and psychological phenomena. The God of history has Himself stamped this Marian character on the Sodality and has made of it a fruitful instrument of sanctification. In view of the fact that the whole economy of salvation operates from God through Mary to us, our personal salvation and the success of our work for the salvation of others will be attained to a degree commensurate with our intimate union with Mary.

Whoever studies the richly blessed history of the Sodality appreciates something of the divine theology of history as he looks back into the past. He must be firmly convinced, as he looks into the future, that the hour of the Sodality strikes with particular urgency today.

Chapter Two

Devotion to Mary in the Structure of the Sodality Idea

Let us keep in mind the conclusions of the foregoing analysis as a point of departure for this second chapter which treats the place of devotion to Mary in the internal development of the Sodality idea.

(1) The Sodality was born and developed as a lay movement of the Society of Jesus; it then evolves as the fruit of a providential crisis, in the transition from the eighteenth to the nineteenth century, into a world-wide work of the Church itself. This new constitution was again solemnly sanctioned in the Apostolic Constitution *Bis Sæculari*. But in the light of other repeated descriptions of the Pope the origin of the Sodality from the spiritual womb of the Society of Jesus cannot be disregarded. There are two principal reasons for this: first, the recognition of this primary relationship between the Sodality and the Society of Jesus will contribute to a correct understanding of the Sodality idea; secondly, the

fact that the Pope clearly and emphatically commanded the Order which founded the Sodality to care for its further development also clarifies this internal relationship. This mandate is not intended as a bestowal of vested control but is directed designedly towards a genuine apostolate for souls.

(2) The Sodalities, as organized according to the spirit of their original idea, are religious, apostolic and select groups—Catholic Action in the truest sense of the word, inspired by the spirit of the Mother of God and entrusted to her powerful and maternal patronage. Pope Pius XII has repeatedly stated this as the essential Sodality idea.[10] The historical dependence on its founding Order and its own purpose permit us to comprehend more clearly and precisely the end which the Sodality has in view. In this essential task of the Sodality no essential change has been introduced by reason of its canonical transition which marks the passing from the hands of the Society of Jesus to direction by the universal Church. *Bis Sæculari,* as well as many other documents, furnishes unambiguous testimony to this fact.

(3) From its original organization we glean another fact, namely, that the genuine spirit of the Sodality is identified with the highest ideal of the Spiritual Exercises in which it was rooted and by which it must always be nourished. Therefore, the Exercises, in the purest possible form, will be the best school for the true, dynamic spirit of the Sodality.

(4) This religious, apostolic society called the Sodality throughout its history has retained its true Marian character essentially unchanged despite varying modes. The resulting devotion to Mary is not merely an inheritance from the time of its origin but rather the inheritance from its founding Order. Consequently its potentialities are world-wide because it is dogmatically profound and trans-temporal.

On the basis of these conclusions which we have reached through an historical consideration is posed the question: In the development of the idea of the Sodality what is the proper position of, and what is the specific function of, devotion to Mary? How are the fundamental ideas of the Sodality and devotion to Mary related? In what sense does the Marian feature determine the essence of the Sodality?

We will proceed through two steps in answering these

questions. In the first place a negative delimitation is suggested in order to avoid false or erroneous interpretations of the Marian nature of the Sodality. Thereby we will clear the way for a positive explanation of this fruitful Marian mystery. If we so explain the meaning and limits of the Marian character of the Sodality we will possess a clear picture of its essence.

I. Negative Delimitation

Before we approach the individual propositions which are intended to provide a negative limit, we would like to emphasize that this negative norm should not be considered in isolation but rather in closest connection with the positive presentation. Then we shall not encounter in these negations any danger of minimizing the Marian orientation of the Sodality, a mistake which we find taking place in some parts of the Church. On the other hand, love of Mary should not mislead us into making assertions and claims which are not tenable in the light of the history and ideal of the Sodality. Truth and love, moderation and zeal must all play their parts.

1. Devotion to Mary Is Not the Proper End of the Sodality

For the proof of this thesis we need only refer to the first chapter of this work and let the documents speak for themselves. Until the time of the General Statutes of 1910, in which for the first time devotion to Mary was classified as an objective, all the rules with constant unanimity, although the precise wording may vary, have given the same answer to this essential question. The end of the Sodality is Christian perfection, with particular emphasis on the perfection of one's state in life and on the apostolate. The Apostolic Constitution *Bis Sæculari,* which today forms the basic canonical law of the Sodality, acknowledges no other end. The Sodality exists in order to achieve a Christian life, ever moving towards its highest ideal form, which quite naturally is realized in the double orientation of self-sanctification and the sanctification of the world.

We could dismiss the subject with this conclusion were it not for the fact, to which we have adverted, that the first rule of the General Statutes of 1910 approved by the authority of Father General Francis Xavier Wernz seemingly

propounds another concept. There we read the following: "The Marian sodalities established by the Society of Jesus and approved by the Apostolic See are religious societies with this objective, to cultivate in their members a special devotion, respect and childlike love for the Blessed Virgin Mary. . . ."[11] Is, then, devotion to Mary the end and purpose of the Sodality? The solution of this difficulty is not hard. It is certain that the Rules of 1910 were not formulated to bring about an authoritative reformation of the Sodality. This becomes clear to us if we examine these rules in their totality and analyze the other statements of Father Wernz on the subject of the Sodality. These always propose the same ideal, often in the same words, as the traditional documents. Rule One, which seems to express the objective of the Sodality, is in fact an editorial contraction of the earlier rules one and three; it attempts to combine devotion to Mary and the service of Christ in one statement. It is clear from the second part that the two are to be joined hierarchically. It goes on to say: ". . . and through the medium of this devotion and under the protective leadership of so good a Mother to train their members to become real Christians who sincerely strive to sanctify themselves in their state of life, and zealously proceed . . . to save and sanctify others."[12] Here again devotion to Mary is looked upon as a means and a way for the attainment of the proper end.

To some extent, perhaps, this discussion whether or not devotion to Mary is an end or a means is only a dispute about words. Certainly it is not simply that. If we wish to call *end* all that we are striving to attain, we could indeed speak of devotion to Mary as an end and we could recognize it as a concomitant end—subordinated to the principal end of the Sodality, by means of which, as Rule One expressly states, we can try to bring to realization the essential goal of the Sodality, namely, self-sanctification and the apostolate. The important thing is that in determining this objective we do not stop at devotion to Mary but see the proper end of the Sodality in a consummate Christianity which transcends the limits of duty and effects its own self-sanctification and the sanctification of the world.

2. Devotion to Mary Is Not the Most Important Means of the Sodality

In modern books about the Sodality one frequently encounters the idea that devotion to Mary is the principal means of attaining the end of the Sodality. Opposed to this we read in the earliest Roman Statutes: "Because the objective of our organization is to unite knowledge with Christian piety, and because the principal means to this end is the frequent reception of the sacraments, as the saints also counsel, we therefore propose to adopt these means."[13] We read similar statements in the First General Statutes four years later and in many other rules, including those still in force today, which were formulated on this pattern.

The reception of the sacraments has first place as a means. In this respect also the Sodality is essentially the child of the Society of Jesus which from its inception stimulated a widespread sacramental movement. The testimony of history concerning the cultivation of the sacraments in the Sodality, and through it in the Church generally, is nothing more than a vital manifestation of the rules. Moreover, among the means emphasized are prayer, meditation, examination of conscience, frequent attendance at Mass, the recitation of the rosary, spiritual direction by a regular confessor, devotion to the saints, in which definite forms of Marian devotion are included, the Spiritual Exercises, and others.

At this point we can hear the obvious objection: In that case, if devotion to Mary is neither the objective nor the principal means in the Sodality, what is left?

For the moment let us anticipate the answer which will be developed more fully and clearly in the second part of this chapter: Devotion to Mary in the Sodality is a universal approach to the attainment of the Sodality's proper objective, the fully integrated Christian life. The sodalist pursues his goal of close personal fellowship with Christ and of generous Christian service to the world along with Mary, in her spirit and under her powerful protection.

If this be the meaning of the assertion that Marian devotion is the principal means of the Sodality, then we agree completely. Pius XII himself confirmed this interpretation in the Apostolic Constitution with a statement which we have

already quoted in the early part of this work: "The Sodality is Catholic Action under the leadership and in the spirit of the most holy Virgin Mary." In this statement there is both a subjective and an objective accent: The sodalist by his service of Catholic Action stands under the protective leadership of the Blessed Virgin Mary, and he fulfills his mission animated by her spirit.

3. Devotion to Mary in the Sodality Is Not Different from the Common Catholic Devotion to Mary

This third limitation is necessary in order to avoid the attachment of an erroneous meaning to the statement of the Pope which we have just quoted. Devotion to Mary in the Sodality is essentially the same as the common devotion of Catholic people to Mary. Objectively this means that the Sodality does not restrict its Marian devotion to a single Marian mystery which would control its entire Marian piety. When in its early history we frequently come upon the mystery of the annunciation as a title of the Sodality, this does not argue to a one-sided preference of the Sodality for this mystery, but it is due, in part, to the fact that the meeting place of the first sodality was the Church of the Annunciation of the Roman College and that Gregory XIII, in his Bull of Confirmation, ascribed this title to all the affiliated sodalities. But we find by a more penetrating analysis a reason for this in the position of cardinal significance which the annunciation has with respect to all the mysteries of Mary.

From the subjective point of view there is no peculiar Marian asceticism in the Sodality. If we wish to speak of an asceticism proper to the Sodality, we must look much more to the Book of the Spiritual Exercises out of which the whole movement sprang and of which, it must be added, the spirit is a completely Christocentric type of piety.

When in the fourth decade of this century a spirited controversy arose on the subject of the Marian nature of the Sodality, Father Joseph Miller of Innsbruck wrote an article, *The Sodalities in the Sixteenth and Seventeenth Centuries,* which climaxed the discussion.[14] On that occasion Father General Ledochowski, appointed by the Church as the interpreter of the rules of the Sodality, stated his decision in this matter. In it is the answer to our particular question:

"In the Sodality there is no singular type of Marian piety or asceticism that is imparted. Moreover, its devotion to Mary is nothing exclusive; it is a simple form of devotion that spontaneously springs from a tender love of Jesus and Mary and, consequently, is in common practice in the Church."[15]

The Congress of Moderators held in Rome in 1935, a significant gathering, issued a statement concerning our question:

> This devotion to Mary does not differ in kind from that devotion which is common to all the faithful. Nevertheless, the sodalists should be conspicuous for it and, most assuredly, in all its forms and applications, the simple as well as the more demanding, provided they are commanded or counselled by the Church. A devotion to Mary should be fostered which has this object in view, namely, that the sodalist be constantly more united to Christ and that he should take for himself this motto: "To Christ through Mary."[16]

Again, what this devotion to Mary in the Sodality stresses is its inner strength and power, its conscious and assiduous emphasis whereby in intensity it transcends the limits of devotion to Mary as commonly practiced among the faithful. The above mentioned letter of Father Ledochowski continues with this idea: "The sodalists should be distinguished by the strength and ardor of their devotion to Mary and the development of Mariology in the teaching of the Church and in her devotion should find a loving sympathy and a ready acceptance in the Sodality."[17]

This depth of Catholic devotion to Mary is something taken for granted in the original Sodality movement for two reasons: first of all, because of the history of the period. The Sodality was founded and had a marked success in a period which was distinguished by its fervent practice of devotion to Mary. We have already noted that in our historical survey. The other reason flows organically from the peculiar spirit of the Sodality: it demands and cultivates perfectly an intensive spiritual life into which the sincere practice of devotion to Mary is harmoniously and naturally built. For, an intensive religious life without an ardent practice of devotion to Mary would contradict integral dogma.

II. Positive Presentation

The result of this necessary delimitation is to leave us with the necessity of an assiduous practice of devotion to Mary,

not, indeed, as the primary objective, nor as the first and therefore most important means, nor in the form of a peculiar Marian asceticism; but precisely as a basic characteristic and as an indispensable element of the spirit of the Sodality.

Now we are in a position to approach the positive explanation: Where precisely does this intensive practice of the common Catholic devotion to Mary fit in the Sodality?

1. Intense Devotion to Mary in the Sodality Finds Its Specific Expression in the Patronage of the Blessed Virgin

Let us recall the more significant facts: On January 1, 1564 Father Leunis placed his school organization, which had been established in the Roman College of the Society of Jesus a year earlier, under the special protection of Mary and he gave to it the name of the church of the college calling it the Sodality of Our Lady of the Annunciation.

On that account Gregory XIII, in his Bull of Confirmation on December 5, 1584 prescribed that all similar societies desirous of obtaining the indulgences and privileges of the principal Sodality in Rome should take the same title of the annunciation. Sixtus V at a later date abrogated this rigid condition and, in fact, he did not demand even a title of Mary for affiliation with the mother Sodality at Rome. Benedict XIV, in the "Golden Bull," then provided a middle course inasmuch as he decided that for affiliation a congregation must choose Our Lady as its chief patron and must, consequently, take some Marian title.

In practice, however, even before this decree, most of the sodalities were under the special patronage of the Mother of God; and here we see one of the most significant values of the Sodality. Let us recall the rules of the oldest Roman Sodality to which we have already made reference. Ten years after Father Leunis had consecrated his group to Mary those rules begin with the highly significant assertion: "Because the Blessed Virgin Mary is the first patroness of this society we can entertain the hope that she, as the Mother of Mercy, will care for us in a special manner; furthermore, since she loves those who love her, it is quite proper that the sons of this society should not merely love and honor her in a special way, but that they should endeavor, through purity of doctrine and

conduct, to imitate the example of her lofty virtues, and by habitual conversation among themselves they should encourage one another to love and respect her, and they should cherish in their hearts an ardent ambition to see her most holy name praised ever more."[18]

Again, the original Common Rules of Father Aquaviva highlight this acknowledgement of the special patronage of the Blessed Virgin. Subsequently, in all the official documents that concern the essence of the Sodality, we find this confirmed, as in the Fortieth Rule of the present General Statutes: "The most holy Virgin Mary is the principal patroness of the sodalities."

Here again, as was indicated in the first citation, deep devotion to Mary and her patronage are found to be in a mutual and causal relationship. Deep devotion to Mary achieves proper expression in the patronage; this patronage, in turn, establishes a new obligation for the practice of devotion to Mary. That the Sodality is under the direct patronage of Mary is an indisputable fact. What concerns us more at this point is the question: How does this patronage of the Mother of God over the Sodality and over its individual members originate?

The answer is simple. It is accomplished in the same manner in which the first sodality of Father Leunis was placed under the patronage of Mary: by consecration to Mary.

At a very early period in the Sodality movement we discover definite formulas whereby not only the Sodality as such, but each individual member also, upon his reception into the ecclesiastical organization of the Sodality, is placed under the protection of Mary. Attempts were made to establish a separation of the idea of patronage from that of total consecration to Mary. In reality, however, both of these are intimately interrelated. Consecration is the act whereby we initiate patronage; patronage is the fruit and lasting expression of this consecration. Consecration is the subjective aspect and patronage the objective aspect of the same reality, namely, deep devotion to Mary. In the official letter concerning the Marian nature of the Sodality, to which several references have already been made, Father Ledochowski confirms this position: "By consecrating his life to Mary the sodalist places his religious life and activities without reserve

under the powerful protection and under the secure direction of his heavenly Queen and Mother."[20]

The Mother-child relationship between Mary and the sodalist, already established by reason of baptism, through consecration is worked out more clearly and more intimately; it also gives to it a more specific and intelligible interpretation. Pius XII in his memorable discourse on the occasion of his own golden jubilee as a sodalist on January 21, 1945 expresses the same thought:

> Consecration to the Mother of God in the Sodality is an absolute surrender of one's self for the remainder of one's life and for eternity. It is not a mere formality, not an emotional thing. It is more. It is a real surrender which proves itself in a full Christian, Marian life and in apostolic work. It makes the sodalist a servant of Mary and, at the same time, her visible worker on earth. Joined to this is the spontaneous growth of a vigorous spiritual life which permeates all external works of genuine piety, of God's service, of charity and of apostolic zeal.[21]

And so, we come face-to-face with the next question: What is the meaning of this patronage in its proper and genuine sense?

2. The Patronage of the Blessed Virgin Is a Deep, Life-long, Love-inspired Covenant of Protection and Service Between Mary and the Sodalist

We can illustrate the intrinsic worth of this patronage, as it proceeds through the consecration, from two points of view: first of all, from the historical meaning of the idea of patronage; then, more profoundly though profitably illustrated by the first point of view, from the dogmatic aspect.

As we have already indicated in the historical section of our work, the sodalist's consecration in the primitive stage of men's and young men's sodalities was marked by a knightly significance. This characteristic was especially developed in the North because of the valiant defence of the honor of the Mother of God which had been attacked. It was from this martial and knightly spirit that Father Coster's consecration formula sprang.

Much of the medieval spirit of a noble and knightly service of Our Lady perdured in the original idea of patronage; even as, in general, the Middle Ages had with great success applied images of the secular world to the sphere of religion thereby

enriching religious life on the one hand and, on the other, giving a unique religious touch to the secular world.[22]

There are especially two images which have influenced devotion to Mary. In the first Mary is represented to the believer as an empress or queen, as señora or madonna, and thus the relation of a Christian gentleman to her took the form of a knightly allegiance springing from a personal relationship of trust and loyalty, love and honor, dedication and service.

Besides this image of the Lady (a word that never had a fixed meaning but connoted rather the respectful submission to a Noble Lady) and its correlative complement, the free knight, the Middle Ages also had a living image of Mary as patroness by means of which the first two images were joined and integrated. This concept of patroness was also greatly enriched by the legal forms of the period, although the religious idea of patronage was older than the Frankish-German legal system. In the turbulent, often lawless, times from the eleventh to the fourteenth century lesser free knights spontaneously entered the service of a powerful man. This man was known as a patron, advocate, or guardian. The surrender took place in the form of a legal act, the *Commendatio*. By it the patron promised to requite all the wrongs perpetrated against his client, his *friend* and *servant*; to plead for him and to avenge his death. The client on his part pledged himself to serve his lord in all things. The relationship of both men was a personal one which concerned them in every detail; it was a life-long attachment to the patron. But the *friend* did not thereby become a bondsman; he retained his previous social standing, for example, of knight or of a free land-holder. During the legal process the ceremony of imposition of hands or of covering with a cloak was customary. Thus we see in the familiar image of the protective mantle of the Madonna a direct transference of secular relationships into the religious sphere and an example of patronage that can be understood at first sight as it is implied even today in our hymn, "Mary Spread Out Thy Cloak."

While the religious significance of patronage goes back even to the time of the Roman Empire, nevertheless these medieval legal forms have given to it, as to so many similar things, a new force whereby they live on in the realm of religious thought long after the disappearance of parallel relationships in secular

society. We have a classical example of this in the parable of the King in the Spiritual Exercises and in the concomitant notion of the following of Christ.[23] From these parallels, taken from legal history, the concept of patronage now takes on a much richer aspect: Patronage takes place by a solemn legal act of consecration which goes back directly to the medieval custom of dedicating one's self to a patron, and which frankly takes over the legal concepts of that dedication. The basis of this consecration is mutual trust and allegiance, reverence and love. It implies on the part of the sodalist a pledge of loyal service for his entire life; on the part of the Blessed Virgin her promise of powerful and motherly protection with an abundance of graces.

With this knowledge we can enjoy a clearer and deeper understanding of the words of Pius XII spoken in 1945 on the occasion of his jubilee as a sodalist: "A sodalist who is truly a son of Mary, a knight of the Blessed Virgin, should not be content with an ordinary service. He must dispose himself to receive all the instructions of his Lady. He must make himself the protector and defender of her Name, her privileges and her interests. He must bring to his brothers the graces and affection of their common Mother, and he must fight unceasingly under her leadership which alone drives all error from the world. The sodalist has vowed himself to enduring dedication under her banner. He no longer has the right to lay down his weapons through fear of assault and persecution. He can no longer, without being unfaithful to his word, give up and abandon his place of battle and of honor."[24]

It can be objected that in our own times this knightly idea of patronage has paled into insignificance. However, we can retort, given the still existent canonical formula of patronage, can we not renew the ideal on the basis of such historical precedents just as we clarify the revelations and parables of holy scripture through comparative history? And, even though there is something of dead romanticism in the image of knightly service, yet, fortunately, the young man is still something of a romantic who can be inspired by such images, comprehending the inner content much differently than does the cold intellectualist who analyzes and vivisects them.

We should not, however, rely merely on historical references, no matter how valuable they may be, for the deeper and

more significant comprehension of patronage. It is rather the dogmatic consideration which presents to us the full richness of patronage. In his consecration the sodalist achieves in his own fashion that which was achieved by the eternal Son of the Heavenly Father. He surrenders himself completely in loving faith and trust to the mystery of the motherhood of Mary. Just as the divine Logos, in order to become man, entered into Mary in every way possible and she protected Him with the warmth of her love, and served Him selflessly with all her heart, in both the physical and spiritual sense of the word, and then anxiously accompanied Him on His grievous and painful way, so, too, the sodalist, by the consecration of his life enters into Mary consciously and in the most intimate possible manner, in order that in her and through her he may arrive at the full stature of Christ and may by participation in the grace of Mary's maternity co-operate in the work of redemption. In other words we are faced with the universal, Catholic meaning of consecration and thus recognize its Christocentric character.

3. The Patronage of Mary and the Sodalist's Devotion to Mary Implied in It Marks the First Universal Stage of the Christian Way to the Father

Although the historical explanation of the notion of patronage is valuable, still, the dogmatic aspect furnishes us an essentially more profound appreciation. In it we find the harmonious solution of all the problems concerning the Marian nature of the Sodality.

Christian life is brought to perfection through stages. This does not mean that we leave one level below us, once we begin to advance to the second. Rather, this gradual way is the continuous living rhythm of our earthly pilgrimage. St. Ignatius of Loyola has outlined this development, as we have already observed in the historical chapter, in the Triple Colloquy which, as a form of prayer, is placed at the close of the most important meditations of the Exercises and which occurs as movingly in the personal spirituality of his diary: Then we make our petitions to Mary. With the Noble Lady we go to the Lord to present with Mary the selfsame petitions; and then, with both Intermediators, as St. Ignatius always says, we will finally make our prayer to the Father so

that He, by reason of the intercession of Jesus and Mary, will grant our petition. In this Ignatius with the deep vision of the mystic has grasped the mystery of the triple ascent characteristic of Christianity. Development of the doctrine of the redemption clarifies this more and more. This way of approach to Mary, with Mary to Christ, and with both of Them to the Father is not the privileged way only of the holy man of prayer; it is the objective pattern of the spiritual life for all of us. Just as salvation was granted to us by the Father in Christ and through Mary first in the Incarnation and from then on through the distribution of His graces, so the way of redeemed man proceeds from Mary's maternity in the Church to living fellowship with Christ and, thus, to childlike dedication and filial service to the Father.

This way is objectively and universally valid. It is the only way to salvation which we follow if we achieve salvation, even though we only travel along it step by step unconsciously.

Moreover, especially here at the very core of Christianity, it is the absolute ideal that subjective perfection should correspond as far as possible to the objective order. The sodalist, therefore, seeks loyally to achieve this ideal in its purity because he wishes to be an integral Christian. That is the deepest meaning of his consecration to Mary and of his devotion to Mary.

As a result of this dogmatic approach we understand better the negative side with which we had to preface the positive exposition. Because Mary is not the goal of the way of salvation but simply constitutes the way to Christ and through Him to the Father, it follows that we cannot designate devotion to Mary as the proper end of the Sodality. But, since the Marian mediation of the salvific process is universal, embracing the total man and all his activity, and is co-extensive with his total life as long as he is a pilgrim on earth, we must not consider his Marian piety as "nothing but" a means; rather, we must expand it into an all-embracing spiritual attitude of the Christian wayfarer, an attitude in which all the means for salvation are dynamized and realized.

In the light of this dogmatic consideration we can appreciate fully the deep and fruitful meaning of consecration to Mary as a total, life-encompassing and life-forming dedication to Mary. It also explains its dynamic incorporation into the

objective of the Sodality: Man's total transformation into Christ and the Christianization of the world, thus to bring home the individual and a part of the world to the Father in heaven.

NOTES

[1]*Archivum Historicum Societatis Jesu.* January, 1937, pp. 25-57.

[2]*Zeitschrift für katholische Theologie.* 1935, p. 109.

[3]*Institutum Societatis Jesu: Examen Generale*: Cap. I, n. 2.

[4]Cited from Stierli "Die Marianischen Kongregationen," *Werkheft* I, p. 5.

[5]From the English translation published by the Revista Catolica Press, 1948, pp. 11-12.

[6]From German edition, Munich, p. 5.

[7]Quoted from Stierli, *Werkheft,* I, p. 55.

[8]Mullan, Elder: *The Sodality of Our Lady,* NN. 1015-1016.

[9]Feder: *"Tagebuch des hl. Ignatius von Loyola,* pp. 47-49.

[10]The first such statement was made in 1938 on the occasion of a Sodality Day which was held in Menzingen in Switzerland.

[11, 12]Cited from the German translation in Stierli, *Werkheft,* II.

[13] This citation is to be found in the works of Elder Mullan and Emil Villaret.

[14]Stierli, *Werkheft,* I, p. 55.

[15]*Zeitschrift für katholische Theologie.* Vol. 58 (1934), pp. 83-109.

[16]*Acies Ordinata*: 14 (1937), p. 6.

[17]*Acies Ordinata*: 13 (1936), p. 104.

[18]*Acies Ordinata*: 14 (1937), p. 7.

[19]Cited by Stierli, *Werkheft,* I, p. 55.

[20]*Acies Ordinata*: 14 (1937), p. 7.

[21]*Präses*: 4 (1945), p. 17.

[22]The following sketch is taken from the works of Ivo Zeiger, S.J., on the history of law.

[23]Zeiger, Ivo: "Gefolgschaft des Herrn" in *Zeitschrift für Askese und Mystik,* 17 (1942), pp. 1-6.

[24]*Präses*: 4 (1945), p. 18.

ST. FRANCIS XAVIER—THEN AND NOW

HONORABLE CLARE BOOTHE LUCE

Quite recently I edited a book for Sheed and Ward about some of the great lovers of God, the strong and sweet ones of the world who loved Him above all else, and who were judged in the evening of their lives in love. They were judged to be saints for then, and forever. And that means, of course, *Saints For Now.*

Two Jesuit saints appear in the book. Ignatius Loyola is there, of course; surely the man himself and the Order he founded were never more timely than now. And Francis Xavier is also in the book; next to Ignatius himself, he was the founder of the Society of Jesus, as a great missionary Order.

Kate O'Brien did his portrait, and it is a vivid, sharply cut, finely conceived one. But, with your permission, I will tonight make a few comments of my own on this darling hero of God. For it seems to me that there are few saints in the calendar who lived in an historical context more similar to our own. He speaks to our human situation, as well as our spiritual condition, in a startlingly familiar way. For he fought in the dark night of Asia's godlessness for the soul of China, as we must fight for it again today, in the re-gathering gloom.

There is an editorial in the October issue of *Jesuit Missions* (a wonderfully informative, excellently edited magazine) which reminds us of the historical fact that in the sixteenth century Francis Xavier "stood at the beginning of a new era." It was the era of colonial expansion into the Orient. It was the time when the greedy Westerner first came to the Far East in search of the fabulous wealth of the Indies, its silk and silver, its spices and pearls. It was the time, too, when the Church, in the flame-like person of Francis Xavier, first came to the Far East, in perilous quest of treasure of another kind. Xavier sought that pearl of great price, that imperishable jewel, Asia's soul.

Four hundred years have passed. And today the great colonial empires founded in the sixteenth century all lie withered or have been destroyed. Today the Westerner is departing

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An address delivered at the tenth annual Jesuit Mission dinner in New York City on November 6, 1952.

from Asia; more precisely, he is being thrust out. We stand now at the beginning of a new political era.

We stand, too, at the beginning of a new spiritual era. The Church has not, and cannot, leave Asia with the Westerner; for the Church is not of the West nor of the East, but of all the world and of every age. The quest for the pearl of great price still goes on. But the quest has become more urgent and more perilous with each passing day. Then let us who love the Church and who love that pearl-like soul of Asia too, invoke the lambent spirit of Francis Xavier to stand with his Jesuit brethren, with the Church, with us, as all together we confront the new era and its new perils.

Shall we first evoke the memory of the man, summon up again the poignant scene of his last hour? It was his hour of night, that was also the hour of Asia's dawn. We see him on the island of Sancian, six miles off the coast of China, some one hundred miles southwest of Hong Kong. Beyond lies the land of the Emperor Kia-Tsing, great ruler of the Ming Dynasty. Xavier is still a young man, as we now know age. He is forty-six. But his curly black hair and beard are shot with white, silver ribbons won in his long battle for beloved souls in danger. His splendid strength is consumed by ten years of spendthrift labor and prodigal journeyings on dangerous tropical seas. In the words of Claudel's poem on St. Francis Xavier, "His body is more worn than his old soutane." There, in a dot of a hut on a poor pinprick island in the vast Asian seas, Xavier lies dying, alone except for Antonio, a faithful Chinese. And there in the distance lies his heart's immediate earthly goal: the mainland of China with its millions of unbaptized souls—China, the great gateway he dreamed of opening to Christ. The gateway is barred to him. And because he could not enter through it, he dies before it, offering his life as a sacrifice upon the altar of Asia's Christian destiny.

The deathless memory of this dying Saint is itself an inspiration for our zeal and a reproach of our lassitude. But let us dare do more than evoke a memory of the man. Let us invoke the presence of the man himself. Let us boldly transplant him in history and place him on Sancian today. There he stands again in the vigor of his young years, looking out upon the

teeming world he loved—China, Japan, India, Malaya, Indonesia, Indo-China.

And let us ask what he would see today and what, out of his apostolic heart, he would say to us.

What would he see? Surely his first eager look, athirst with love, would be bent in the direction of his last dying look—upon China. Ten years of labor in India, Malaya, and Japan had convinced him that China was the key to the Orient, and the door to Asia's soul. Four hundred years ago Xavier believed that to free the soul of China unto captivity to Christ the King would be, in the end, to bring the freedom of the grace of Christ to all Asia.

The profound intuition of the Saint has proved increasingly true since Xavier's time. But was it ever, in four hundred years, more true than it is today? And yet today Xavier would see the door to China more firmly closed against the Christian missionary than ever before in history. More firmly closed than it was in his own day.

In 1552 an edict of the Emperor Kia-Tsing had shut the door to China in Xavier's face. Simple age-old hatred for the foreigner had prompted the edict. And hatred and fear of the foreigner are nothing new in the history of nations. Moreover, the China sealed off from Xavier was the China of Confucius. Confucianism was rationalist and materialist, but it was at its best a noble system of human ethics based on filial love and loyalty. As Dr. Paul K. T. Sih, the Catholic convert, writes in his spiritual autobiography, Confucian teaching could be "a national foundation stone to the supernatural edifice of the Church." Once the door of Xavier's own time had been battered down, there was to be found behind it something good to build upon.

But Xavier, alive today on Sancian, would confront a more impregnable door, a door of iron. Its guardians are far more sinister than the Emperor Kia-Tsing. Their hatred is not merely instinctive hatred of the foreigner's person; it is a quite conscious hatred of one person whom they blasphemously call "foreign," the person of Christ Himself.

Think of the new adversary that Xavier would face today. He would face Mao-Tse-Tung, servant of the power of the Kremlin, and herald of the "faith" of Lenin. Xavier would face

a new materialism, dynamic, revolutionary, total in its claims, missionary in its essence. He would confront today a thing unknown in his own day—a new secular faith, counter to his own, with its own corps of trained missionaries, that is making a carefully calculated counter-bid for the ancient pearl of great price, the soul of China—the China that is now Christian, as well as the China that is still Confucian.

What a historic irony it is that the Communists today should have inherited the prophetic vision of a Jesuit missionary! Xavier, dying, had bequeathed his deathless vision to his own brethren. And with Jesuit purposefulness they acted on it. Through four centuries they have kept in their hearts the mighty hope that glows serenely and ardently in the words that Xavier wrote to Ignatius from Sancian just before he died: "I have the highest hope that by means of the Society of Jesus both the Chinese and the Japanese will abandon their idolatry and adore God and Jesus Christ, Saviour of all nations."

In the effort to realize this redemptive hope, which is the hope of Christ Himself, the Jesuits have written across four centuries of Eastern history a thrilling record of patient labor and glad sacrifice, of heartbreak and heroism, even unto death.

And now today, alive on Sancian, Xavier would see the iron door of history's most evil idolatry closing upon the imprisoned Asiatic millions, threatening death to the hope which is found only in Christ Jesus, Saviour of all nations.

Would Xavier, alive today, be dismayed by this new and deeper darkness over Asia? Would he flee in fear from the long heavy hand that stretches out from Moscow to seize by violence the Church's pearl of great price, the soul of China? Or would his heart sink at the other spiritual spectacles that would greet his ecumenical gaze? There is war on the Chinese mainland—savage in itself, ominous as a portent. There is war in Malaya and in Indo-China, symbol of boiling unrest. A dark irrational force, colonial nationalism, whose European progenitor he had hated, is churning to its depths the whole of the Far East, and the Near East, and Egypt, and Africa. These are spectacles big with menace to the City of Man and the Kingdom of God.

But no one could possibly imagine Xavier being dismayed by

them. To be sure, his great heart would feel even more agony than it did four hundred years ago. For he would be more fiercely caught in the grip of that immense "compassion on the multitude" that drove him relentlessly, for ten years, over thirty thousand miles of typhoon-swept seas, over ten thousand miles of land, in the steaming heat of the Great Archipelago and in the freezing cold of Japanese winters.

"He was," writes Father Brodrick in his wonderful new biography of St. Francis Xavier, "indeed one to have compassion on the multitude, the humble peasant scraping and scratching from morn till night to wrest a pittance from the sunbaked ground, the fishermen in their bobbing catamarans, the ragged children swarming everywhere, mirthful though starved, the desolate negro slaves pining for their African Kraals, the huge anonymous crowds in the cities who had no crucifix to assuage their sorrows or give their deaths a meaning, these were the parishioners of Francis, and the thought of his impotence to help them made his daily Gethsemane."

Yes, his Gethsemane would today be more terrible because he would see these great Asiatic multitudes, not wandering as sheep without a shepherd, but driven as sheep towards an abyss by false shepherds. And with his compassion for the multitude there would be in his heart a great wrath against the evil tyrannies that hold them in thrall.

But in Xavier's heart there would be no dismay. Upon his naturally gay, buoyant, sanguine, Basque temperament supernatural grace had built an unshakable structure of hope and confidence in God. Hardly more than a month before he died, he wrote to Father Perez in Malacca of the perils to be met on his hoped-for journey to China. He recounts them soberly, but then he adds: "The danger of all dangers would be to lose trust and confidence in the mercy of God for whose love and service we came to manifest the law of Jesus Christ, His Son, our Redeemer and Lord . . . To distrust Him would be a far more terrible thing than any physical evil which all the enemies of God put together could inflict on us, for without God's permission neither the devils nor their human ministers could hinder us in the slightest degree."

In our era the enemies of God seem better than ever organized for a final assault on the body and soul of man. Never-

theless, if Xavier were writing today, he would still give this magnificent statement of the "danger of all dangers," this ringing witness to his confidence in God, which was so great that it spilled over even into a human optimism. Xavier was himself no poet, but Claudel, who was, has caught his living spirit in the powerful lines: "The devil is not as large as God, nor is Hell as vast as Love. And Jericho after all is not so great that we cannot encircle it with siege."

Jericho, the City of Evil, has assumed appalling dimensions in our day. But Xavier would not doubt that its stubborn walls can be shattered by the singing trumpets of Christian love.

And he would not wholly lack visible grounds for his victorious hope. Because, look you, in all the lands through which he urged his weary steps—and in other lands too—there is still shiningly visible his own Society. Jericho, Satan's world, is still besieged. Let us call the roll of its besiegers. And since we are a sort of Jesuit family tonight, let us name only Xavier's own brethren, the men of the Company of Jesus.

In China, 994 Jesuits, and in Japan 232; 1,845 Jesuits in India, and in Ceylon 115; in Java and the Great Archipelago, 225 Jesuits; and in the Philippine Islands, the only pearl of the Orient that reposes in the treasury of the Church, Jesuits to the number of 401. In all, 3,782 in the lands where at his death Xavier had left but a struggling handful. Add to them, 1,112 Jesuits in the Near East, Africa and Oceania, and then add to this total of some 5,000 the further thousands of priests and religious men and women of other Orders and Congregations, and you will see indeed that Jericho is not so great that it cannot be encircled, nor is Satan grown so large that he can daunt the men of God.

The Jesuits who challenge his power, with Xavier's own urgent love, are from England and Ireland and Canada and Australia, from France and Spain and Portugal, from Italy, from Holland and Belgium, from Germany, Austria and Hungary. And with them, and with the native clergy around them, are Jesuit men from our own country. New York is in the Philippines and in Oceania; Maryland is in India and Japan. But at their posts, these Americans are no more Americans than Xavier was a Basque. Like him, they are men of the Church universal.

And each of them, if he were questioned as to his hopes, would say, I think, that he was striving to have written above his grave that simple line in Claudel's poem which well serves as an epitaph of St. Francis Xavier: "He did what he was told to do—not all of it, but what he could."

Xavier, alive today on Sancian, would be full of that anxious solicitude for all his brethren that breathes through his busy letters. If he were to look upon them and upon the world in which they work, or suffer when they cannot work, he would surely have something to say to us here tonight. It would be a simple message; for he was no man of rhetoric. But in it would be all the passion of his divinely passionate heart.

He would say: "You too do what you are told to do—all of it, as far as you can. You are told to pray, 'Thy Kingdom come!' Let it not be a prayer that slips lightly from your lips, untouched by any fire from your heart. Let it be a terrible sigh from the Christian depths of you, that may reach to the heights of God's mercy, and fetch it down upon the vast shadowed pagan world."

"You have been told," St. Francis would further say, "You have been told with assurance, 'whatever you do unto the least of my brethren, you do unto me.'" And he would go on to make, as I now make, a simple forthright plea for his own brethren, that they should have our aid and alms, and thus we their gratitude, in the sweet name of Jesus.

* * *

O God, Who by the preaching and miracles of blessed Francis wast pleased to bring into Thy Church's fold the peoples of the Indies, grant us this favor, that we who revere his glorious achievements may also imitate the pattern of his virtues; through Christ our Lord. Amen.

—from the Mass of St. Francis, Dec. 3.
Novena of Grace: Mar. 4-12.

OBITUARY

FATHER RAYMOND J. McINNIS

1891-1952

Both of Father McInnis' parents—his father, James, and his mother, Margaret (Feehan)—were from Prince Edward Island, Canada, where five of their seven children, four boys and three girls, were born. Raymond and Victor were born after the family removed to Boston—Raymond on March 17, 1891. Two sisters, Anna and Mary, survive. One child, baptized George, died in infancy; Lewis, in 1915, when Father McInnis was a philosopher; Adelle, Sister Mary Margaret of the Charity Sisters of Halifax, in 1926; and Victor, in 1935, when Father McInnis was teaching at Weston.

In Boston the family settled in the section known as Roxbury. The immediate neighborhood, Mission Hill, takes its name from the Mission Church of the Redemptorists, where Father McInnis served Mass during his entire boyhood and for several years was soloist in the boys' choir. The evening of his graduation from the Mission Church Grammar School, June 15, 1904, his mother died. But the news was kept from him until after the exercises, during which he took part in a play and sang several solos.

After winning a competitive scholarship, he entered Boston College High School in 1904 and during his four years was awarded the medal for the highest average in his class. After graduation he again won a competitive scholarship for Boston College, where he continued to lead his class in all branches. After freshman year he entered the novitiate at St. Andrew-on-Hudson, August 14, 1909. Here he began his religious life as a cheerful giver such as God loves, and in whom He "is able to make all grace abound." And his cheerful giving did not fail in the hour of his father's death, early in the second year of his novitiate. During the two years of juniorate he was brilliant but never ostentatious. It was not until philosophy that his extraordinary ability became really manifest. At the end of the regular three-year course, he was appointed to prepare for a public disputation in psychology and criteriology. The disputation was held in the old Woodstock Library, May

2, 1917 in the presence of the late Cardinal Gibbons, the Rector, faculty and student body, and a large gathering of distinguished guests. At the close of the two hours' disputation, Cardinal Gibbons spoke and especially commended the defender for his wide knowledge of his subject and its able presentation. From Woodstock, Father McInnis went to Holy Cross for three years of regency, during which he taught freshman and sophomore and was moderator of *The Purple.* Among his former students, now alumni, he is still a tradition—his brilliance in the classroom, his friendliness on the campus, his amazing ability in every branch of athletics. As one of them has written: "He was the rare man whose very presence commands the best in you; who draws out your noblest qualities and, in an instant, all without words, fires you with zeal to do your best and be your noblest. His perfect loyalty was his finest gift—he was unshakably true and devoted. Those who knew him as a close friend, knew the wonder of constant and uncompromising fidelity."

Returning to Woodstock at the conclusion of his regency in 1920, he followed the regular course in theology and at the end of the third year was ordained by the late Archbishop Curley at Georgetown, June 28, 1923. After the fourth year of theology, he went to the Gregorian University, Rome, for a biennium in dogmatic theology, 1924-1926. He returned to the United States for tertianship at St. Andrew-on-Hudson, 1926-1927, and immediately after the tertianship was assigned to Weston, where he pronounced his final vows, February 2, 1928, and remained for fourteen years as professor of dogma. In 1941 he was made instructor of tertians, an office which he held for eleven years until his death.

A few years after he went to Weston, Father McInnis inaugurated an academy on the Spiritual Exercises. The purpose of the academy was to stimulate interest in retreats and to compile a source book of the best available material. A special library of more than three hundred volumes on the Exercises was established for the work. One Exercise was assigned to a particular theologian whose duty it was to read widely on the subject, select what was best, have it mimeographed and distribute it to the theologians. Then a meeting was called and Father McInnis gave a model meditation on the

Exercise under discussion. In this way, in approximately three years, the Four Weeks of the Exercises were studied and discussed, and three mimeographed volumes of notes were compiled. More eloquent than an encomium of this great work is the fact that after a lapse of twenty years, these notes are still in demand by retreat masters and copies are to be found in nearly every part of this country and in many places in Europe.

In 1939 Father McInnis inaugurated the two-year course in sacred eloquence, for those selected after the completion of four years of theology. Daily lectures were given on dogmatic, ascetical, moral and sociological subjects, on the Spiritual Exercises and papal encyclicals. There was a daily written assignment which was meticulously corrected by Father McInnis for defects in expression, development and general technique. There were also classes in the training and use of the voice.

This meagre outline of these two great accomplishments is totally inadequate to give an idea of their significance and extent, but it will exemplify the unusual versatility of Father McInnis and the unsparing use he made of his gifts.

The opening words of Father McInnis' Long Retreat to the tertians were St. Paul's in his *Second Epistle to the Corinthians, IX, 6-8*: "Now this I say: He who soweth sparingly shall also reap sparingly: and he who soweth in blessings shall also reap blessings. Everyone as he hath determined in his heart, not with sadness or of necessity: *for God loveth a cheerful giver.* And God is able to make all grace abound in you; that ye always, having all sufficiently in all things, may abound to every good work." It would be difficult to find a clearer statement of Father McInnis' personal ideal of the spiritual life, or a more complete summary of his life's attainment. He was a cheerful giver, always, and grace abounded in him to the doing of a great work. As he himself expressed it, "It does not tax omnipotence too heavily to bring out the best that is in us, once we have shown the determination to be cheerful givers." From the first days of his life as a Jesuit, he gave unsparingly as well as cheerfully of himself and his great gifts of body and soul. And the recipients of his giving were almost exclusively Jesuits.

Because of his unusual natural endowments, there were those who regretted that his life was spent so entirely with and for Jesuits. As one of Ours rather picturesquely expressed it, in football lingo, after he had heard Father McInnis give a talk at a Communion breakfast, "They have him all wrong. They should not have him playing in the line out there at Weston. He should be in the backfield. They should build up the plays around him—give him the ball, get him out in the open and let him run with it." But superiors had other ideas. And, we may add, so had Father McInnis—the hidden work of fourteen years as professor at Weston and eleven years as instructor of tertians was the sort of life he loved, because it was work *with* and *for* Ours. It was his personal exemplification of what he once said to his tertians, "The Society is not impressed by your efficiency, initiative, by purposes and plans—this *My New Curate* idea is in all young men. The Society wants to know if you fit into the vast A.M.D.G. movement where one ounce of the interior life counts more than a ton of explosive, external, natural or selfish effort. . . . God was not talking idly or into thin air when He assured us: *'unum est necessarium.'* And the *unum necessarium* is prayer, union with Him, love of the law and obedience."

On the relatively few occasions when he worked and mingled with externs, he was always eager to go home. And home for him was the Jesuit house where he was stationed. The rule of companion was never a burden to him. He never wanted to go anywhere unless he had one, two or three Jesuits as companions. And wherever there was a group of his contemporaries together—novices, juniors, philosophers, regents, theologians, or fellow priests—he just naturally assumed leadership, whether it was in games, in singing, in discussion, or in work. He was blest with unusual physical strength and skill in every branch of athletics, a good voice and a prodigious memory for music and words, a gaiety of spirit, largeness of heart, unusual intelligence and a generous nature which was often taken for granted under the false impression that it cost him no effort. A man of less wisdom would have relied upon these natural gifts for success in life. But Father McInnis had a healthy and, at times, a seemingly reckless disregard

FATHER RAYMOND J. McINNIS

for them because he measured their worth against eternal verities and the grace of God. He disdained formality divorced from reality, but he had a reverent regard for convention when it was joined with essential goodness. These traits and similar ones were easily discernible to anyone who met, or knew him slightly. But there was one trait known only to his friends—natural shyness and diffidence so great that he became actually ill, on occasions, at the prospect of facing a class or audience. From this came a subtle power of concealing his finest qualities with the air of one who was doing an ordinary thing in an ordinary way.

In the numberless tributes to Father McInnis written since his death, nearly everyone mentions his integrity and love of truth. He consistently applied to his own life and actions the principle enunciated by Leo XIII when he opened the Vatican archives to historians, "The first law of history is not to dare to utter falsehood; the second, not to fear to speak the truth." Not infrequently, integrity and love of truth are joined with ruthless disregard of an opponent. But Father McInnis, whether in the classroom, private conversation, or taking part in group discussion, would express his opinion in a forthright, uncompromising way, without the slightest offense or annoyance to those who disagreed with him. He could demolish an argument without demolishing his opponent and he was far too intelligent to confound vehemence and a loud voice with strong argument. He was so humbly confident of the truth of what he was saying that he never indulged in sarcasm or cynicism, that last refuge of the vanquished. Especially in class at Weston and in conducting oral examinations he invariably tried to make an answer appear reasonable, if not altogether correct, even when it was not easy to do so.

In his study of theology and Holy Scripture, Father McInnis had a healthy disdain for anything that savored of *Wissenschaft.* He inclined more to the *assensus pius,* and tended to accept such wonders as those of a second nocturn until they were proved false. His rare versatility of mind delighted in the stories of Father Finn as well as in the works of the great masters. He could give himself completely to the writing of a play for the colored children in Woodstock and he

worked hard to train them to act and sing. He had surprising knowledge of politics and world affairs and of numberless wise and foolish things alike, because of his wide reading, his prodigious memory, and his seemingly effortless ability to master any subject any time.

One of Father McInnis' greatest gifts was his power in the use of words. He could literally make them talk—little words, big words, foreign words, familiar words and, especially, coined words that smacked of genius. He had an instinct for the *verbum proprium*, the "punch line" and the O'Henry ending. His style was usually popular but seldom pedestrian and never flippant.

He described the first Good Friday as "the day the world went mad." To the tertians he once said, "You need not be old fashioned and long faced. You can be as modern as a zipper and as cheerful as St. Philip Neri." On the necessity of prayer in a priest: "Sickness, accidents, battlefields bear witness to the laity's eagerness to have the priest. They want God's man. They can't get God Himself. And after God, we are the next best. They want the man with richer endowment than the world can give. They want the *alter Christus*, the soul-healer, the sacrament-giver, the man who deals in holiness and stands between God and man for the salvation of the world. In the providence of God, the world needs us, wants us just as surely as the enemies of God want our destruction. It is part of our accepted Catholic tradition that we know God's ways, speak His language, are nearer to Him, more potent in intercession. *Are we?*"

Developing a human parallel to St. Peter's reaction at the sight of the Risen Saviour: "There is an uncontrollable urge to cry when you see the Holy Father. There is a moment under ecstasy but above joy, when control is gone—and a strong man blurts out his heart in sobs." Contrasting the finite and Infinite: "We cannot stuff God's Infinite Wisdom into finite, limited minds. God measures life for what it *is*, not for what it *seems*." On the Two Standards: "Can I put more meaning into the phrases 'I belong to God,' 'I am God's man,' 'Jesus Christ is my *Way, Truth and Life*'? I mean now, I suppose, that He is my Ideal, sought and at times prayed for. St. Ignatius says He is an actuality, really attainable. And St.

Paul literally 'put on Christ.'" Describing the scene on Calvary: "There is a whole series of words in the story of the Passion that have hardened into stereotyped meaning. We don't read the venom behind an old-fashioned word like *Vah!* We speak of mockery, taunts and jeers, but we don't deal with these words and we fail to realize that this day of God's misery was a day of wild laughter for His enemies. That was Calvary—until terror broke over the hill. They were laughing, splitting their sides, nudging one another, thinking out wisecracks about Christ's appearance, His record, His Mother! He was spared nothing spiteful, personal or obscene that a saint or follower would have to hear. And they applauded and yelled with laughter when some blasphemy was newly-phrased, some novel insult screamed to win special attention." On His sufferings and the torture of martyrs: "Campion and Southwell will tell us when they see us, of the agony in the distention and dislocation of a racked body—like Christ's that was pulled and stretched to meet the dimensions possibly arranged for Barabbas." On Ignatian Indifference: "Here's the rub! This indifference, actually had or purposefully sought, is a necessity if work is to be apostolic, if the greater glory of God is to be procured, if our own salvation is to be made certain and other saved-souls multiplied. It happens to be an essential element of our service! The man who keeps his eye and ideal on God's majesty and Christ's hunger for souls, who remembers that he is called in an Ignatian way, simply has to smash to bits his personal aims and wants and preferences, his longing for his own way and his own people and yield without compromise to the truth that he is God's man, working at the dictation of Jesuit superiors in a service as wide as the world, unending as time, important as Christ's own apostolate." Finally, in a meditation on the last word of Our Saviour on the cross, "'Father, into Thy hands I commend my Spirit': Christ's only unbroken treasure. They have smashed and smeared His Body; they have torn His reputation to ribbons, scattered His organization, pricked the bubble of His popularity, parched His tongue, tied His feet, fettered his giving-hands—but they never broke His spirit; they never reached His spotless and courageous soul. . . . Now that He has won for the world atonement and given us all a Mother,

now that pain has had control long enough to kill the strongest of men, Jesus Christ, still King, still strong, still fighting, lifts Himself literally on His wounds and shows us how sublimely a man can die. He calls to us in death: 'Just die—and find out what I have won for you. You could never conceive it.' " Those who were privileged to watch Father McInnis die, know that he learned what he taught and gloriously exemplified it in the end.

God's providence is often mysterious in its manifestations. But there are times when it is tempered to human understanding, as when Father McInnis was appointed instructor of tertians. "My job?" he wrote. "Miles over my head! I've been plugging all day, but I can't seem to pull threads together. It will take years to build up the assurance that will make my talks worth while. In the meantime I'll chew on failure as a diet and see how I like it."

Previous to this time there were periods when an excess of charity resulted in a great waste of his time. He seldom sought the company of others. But he was incapable of denying his own company to others whenever it was sought. And it was often sought when his own preference would have been study and quiet reading, which might have resulted in some, at least, of the published works for which his friends hoped until the end.

In his letters there was often a revelation of self that his deliberate reticence of action habitually concealed. On the last anniversary of his ordination, he wrote: "Yours was the sole remembrance of my anniversary. The loved ones who might have written can write no more. I said a prayer for myself at Mass—the special prayer allowed on this day—and then wrote to a young Jesuit just ordained, hoping that he'd make more of the grand privilege than I have." To a friend who was ill: "I come to you at your physical worst and religious best and say, 'God must trust you a lot to let you so closely into His redemptive activity! The whole business of pain staggers me—except to know that it is the divine secret of complete fellowship with Our Lord, who chose it, won by it, bears the marks of it and shares it with big friends.' "

A Christmas card bright with singing birds bore this inscription: "Your lovely letter would make anyone sing in his

heart. So, in gratitude I join the birds in the easy praise of song hoping that God will accept it in place of more reflective prayer. Here I just look out the window and thank Him for sea, clouds, sky, trees, grass, friends, roof, food, drink, recreation, grace, sacraments and for Himself in our chapel."

There are flashes of his integrity, wide knowledge and power of the written word in his many reviews that appeared in *America*. But the characteristics of his writings are best found in the notes of his Long Retreat from which we have already quoted. Some of the meditations must have had a deeper meaning for Father McInnis during his last Long Retreat in October, 1951. This was during the interim between his first illness and serious operation for cancer during the summer of 1950, and the second illness, November, 1951, which terminated in his death. It is difficult to choose where the standard of excellence is so high and so uniformly sustained.

In the first meditation: "There may be a tendency to say: 'I'll take it easy, to start, and then work into it,'—or: 'I'll let it come to me,' or: 'There's no need of diving overboard,' or: 'I won't bite off more than I can chew.' They are all fair, human, natural reasonings, nicely practical for things of time, and wholly inadequate for things of God. We are starting on spiritual exercises—starting to *do*, not to *wait* for things to come. We can't start with an easy, little 'yes way' of holiness. There is need of diving overboard if you want to make a clean break, a full gesture towards self-realization and conquest of God. And you must bite off all you dare. Who knows how much you can chew? Did Lawrence think he could stand fire? Did Bobola think that he could stand live butchering of his own body? Did Jogues think he could stand Iroquois clubs and teeth? Did Southwell think he could stand the rack? They all bit off more than they could chew—did it, as St. Paul says, not grudging anything, not of necessity, like slaves or animals, but high-hearted, finding in the depths of their own souls, strength they had not known, gifts grand enough for God."

On the will to suffer: "What of pain? Only that, on faith, it is a proof of love—Christ's proof, as Calvary shows. Inward penance, a disciple's self-denial, is bound to overflow into

outward act, as the body under the will's sacrificial impulse is used as the instrument of sanctification. Body and soul, I work and pray and suffer for the love of God. I school myself in small practices, to be ready for the sharp crisis, the last illness, the full surrender to God."

In points on the Ascension: "Without Christ the Apostles were as we are—men of faith. We shall see God—you and I who are called to His apostolate, favored by His Presence in sanctifying grace, familiar enough to hold and carry His Body, dear enough to be called *socii Jesu.* We are to see Him face to face and talk over with Him our adventure, the strangeness of human living and our own faltering and blundering efforts. We have in us some of the overboldness of Peter, the doubts of Thomas, the sins of Magdalen, the dumb understanding of Philip, the temper of James and John, the slowness of Simon and Jude, the material outlook of Matthew. But we are His men, His apostles, His friends.

"What He wants, we know. He has quick understanding and full forgiveness for the actual falls and faults of His friends. But He wants the habit of hope entrenched. He wants the habit of love to be consuming. In a world where hope has died and given place to cynicism, boredom, flippancy, He has called us to preach His gospel, His good news. In a world made sad by jealousies and ridiculous by self assertion and greed, He has called us to live the gospel of charity, one with another and each with God. He marks us for suffering—some of it voluntary penances, some of it the inevitable sickness and anxieties of time—by amice, stole, maniple and chasuble. He clothes us in the white alb of fools. He has us dressed in defiance of world fashion and asks us with a hundred liabilities to traffic till He comes, to try, to fail, to decrease, to be ill, to go to far places, to die—and He will find us, He will come, He will bring us where we belong—into the very heart of God."

In the meditation of death: "Death is unique in this—it comes only once. There are no rehearsals. There is no chart. There is no previous experience. It is irrevocable—we meet or lose God forever as the door closes. I must go alone.

"A day comes and is now known when my world dwindles to four walls—when sensations are blunted, speech almost im-

possible, mind clouded, temptations strong, body restless or inert, and I am called upon to do the biggest thing I've ever done—a personal interview with Almighty God. I face a door and it opens on eternity. I am afraid to go forward. I can't go back. Men have schooled themselves to bear fatigue, cold, pain—but the mystery here has some chill for every blood. There is nothing romantic about dying!

"There is small danger of our dying in mortal enmity to God. There is persistent danger of dying with sinful attachments that lower our record and keep our dying from being that big and unconditional surrender it should be. The light of a deathbed candle reveals new values and proportions. Let me learn them now. From the mountain of God's mercy where Christ died to ease my dying, let me gather the trust to die and live in God's love."

The tertians who listened to that meditation only a few months before the lips that spoke it were silent in death will, indeed, be fortunate priests and disciples if, as their master once bid them by word, and since has taught them by example, they gather "from the mountain of God's mercy where Christ died to ease [our] dying, the trust to die and live in God's love."

While extreme unction was being administered by Father Patrick Haran a few days before the end, Father McInnis, whose mind was clear and alert until the last hour or two of his life, answered the responses in a clear, strong voice. As he blessed himself at the end, he said to Father Haran and another Jesuit who was present, "Now I have a favor to ask of you two. Don't feel sorry for me! I have had everything a man could possibly desire. It's wonderful."

If ever a man died as he lived, that man was Father Raymond McInnis. A Jesuit who saw him often during his last illness, wrote the following letter, after his death: "Now that the end has come for Ray, an end that is surely only a beginning, you will want to know more details than I could ever find time to tell about his illness and death. I feel rather a loathing and a sense of editing things too secret for words in sending even this much. But you will be patient and understanding, I know, judging the motive and not the accomplishment.

"During the many weeks of Ray's illness I saw him at least once or twice a week, and during the last three weeks I saw him every day—missing only yesterday, the last. I scarcely know how to tell you what I most want to say, because it eludes words. Perhaps I can suggest it merely by saying that as I watched him from day to day, his body becoming emaciated beyond your imagination to picture, I felt no horror and no revulsion in what I saw. Without my consciousness of it, there grew within me a realization that this falling away of the body was revealing the veiled soul that we had loved but never known. There was nothing dramatic, nothing notable, nothing that can be described in words—merely a quiet revelation of patience without end, complete simplicity and absolute confidence in God's mercy. Always Ray would thank those who visited him for their friendship and devotion—utterly unconscious of the fact that in death as in life he gave more than he ever received. Next to the last time I saw him, he asked me for my blessing which I gave. That night as I recommended him to God in prayer I realized my own conceit in giving a blessing where I should have asked one, and so I prayed that Ray might live until the next day. When he did, I lost no time in going to Worcester to ask his blessing. He gave it, enunciating every syllable and making a well-defined sign of the cross. I believe it was the last blessing he gave. And I know that he will want me to say that it was for you and all his friends—not only for me.

"A few days before the end Ray turned and said, 'Perhaps this is dying. If it is, it is very easy. I have no pain. God has been so good! It seems He does not want to hurt me.' Any comment would be a strange blend of affectation and presumption. You will, I know, be generous in your remembrance of his great soul at the altar."

Death came at four o'clock, Monday afternoon, February 18, 1952 in St. Vincent's Hospital, Worcester. The body was brought to St. Mary's, Boston, where, on Thursday morning, February 21, the office of the dead was chanted and the Holy Sacrifice of the Mass offered by Very Reverend Father Provincial in the presence of Father McInnis' family and friends and a very large number of Jesuits from the New

York and Maryland Provinces as well as from New England. Burial was at Weston.

Since Father McInnis' death there have been many tributes to him from laymen, religious, friends and fellow Jesuits. In all of these tributes the same qualities are stressed—absolute honesty, straightforwardness, fidelity, selflessness, generosity, integrity of life and of judgment, unequalled love of the Society and its members, great love of the priesthood, a consuming love of God, and a tender love of His Blessed Mother.

In a book review on mysticism, printed in *America*, (September 22, 1951), less than six months before he died, there is a paragraph with which we shall close. We shall not mar by any comment of our own the disparagement of self which could only be inspired by such humility as was his: "We who walk only in the lowlands, partially perhaps because we have been afraid to climb, thank God for those who took the high road at His call and came so near to invading, while yet in the body, the realms of Vision. But even for us, the cowardly, the often ungenerous, there is still the example of the lovely two who were closest of all. Through the mercy of Jesus and the intercession of Mary we hope to come in simplicity, in small strivings, after many defeats, to the same eternal union with God."

TERENCE L. CONNOLLY, S.J.

FATHER EDWARD C. PHILLIPS

1877-1952

The seventh of eleven children, Edward Charles Phillips was born in Germantown, Philadelphia, on November 4, 1877, the son of Charles L. and Mary Louise (Stewart) Phillips. One week later he was baptized at St. Vincent's Church. Little is known of his mother, except that she died at the early age of thirty-nine years, on July 7, 1885. Although Edward was less than seven years of age at the time, he recalled years later that he was sent to summon the priest, when she lay dying.

His father, Charles L. Phillips, was born in 1846. He was a distinguished Catholic; in fact, a prominent one, if we may judge from the fact that he was a co-founder of the Catholic Club and the Champlain Club as well. An address entitled *The Layman's Call,* which he delivered at the dinner of the Xavier Alumni Sodality in 1904, was printed in the *Fordham Monthly.* For years Mr. Phillips was the president of the Particular Council of the St. Vincent de Paul Society and for the last twenty-five years of his life was a daily communicant.

During the depression of the late 1880's, Mr. Phillips' bank failed. Though he was personally not responsible, the depositors evidently thought so, for a mob threatened to burn down his home. Alarmed at the possible harm to his children, Mr. Phillips sent them to France where he had some holdings and resources. The girls attended the St. Servan Convent School, near St. Malo in Brittany. In a letter, written some sixty years later, Father Phillips recalled a visit which he and his brother Osmund made to this convent on Christmas eve, 1887. The family was never again to be completely reunited, as two of the Phillips' girls married Europeans, one residing in England, the other in Holland.

Writing to a newly discovered niece in England in 1949, Father Phillips reminisced on his own solitary journey to France as a little boy of ten years. His destination was Paris, where his father's agent lived. The latter was supposed to meet the boy at Le Havre but he missed the boat-train and little Edward arrived alone in a strange land, unable to speak a word of French and unaware of his exact destination. A kind gentleman, who had befriended him on the boat, found his destination in the boy's trunk and discovered a telegram at the steamship office, directing that the boy be put on the boat-train for Paris. In later life Father Phillips remarked that the gentleman took only what was needed for the ticket and put the rest back in the boy's purse. He also recalled that he did what any little boy would do under the circumstances: he sat on his trunk and cried.

At Paris he was met and taken to a *pensionat,* where his future stepmother was the concierge. He tells us that, although neither of them understood the other's language, he could sense that she was a very kind person.

His sister Pauline, who survives him, writes that the family

lived in the country for a while at a village in Brittany named Pleurtuit. Father Phillips, again writing to his newly discovered niece, said that he and his brother Osmund went every morning to the seven o'clock Mass at the parish church after which they had breakfast at the convent of the Sisters of Charity and studied French. According to his sister Pauline, he and his brother later went to the Christian Brothers' School at Neuilly, near Paris. French became practically a second mother tongue for him and he loved to speak it throughout his life.

His sister does not recall exactly how long the family remained in France. But it could not have been more than five or six years, as he was about ten when he journeyed to France in November, 1887; and in 1893, at the age of fifteen, he entered St. Francis Xavier's, New York, for first grammar. According to his *curriculum vitæ* he had had some schooling in Brooklyn, New York, where the family then resided. His father had remarried.

Edouard, as he first signed himself on coming to Xavier, completed first grammar with honors in 1894 and enrolled in the college department in September, 1894. He had the highest average in his class that freshman year and won the gold medal in religion, English, Latin, and French. Sophomore year brought him his second gold medal for English and Latin. In his junior year the gold medal was a reward for excellence in religion, Latin, Greek, mathematics and chemistry. He was credited with the highest average in his year: 98.1. In June, 1898 he graduated *summa cum laude* with the Bachelor of Arts degree and the highest average in the graduating class—a mere 98.9. This time the gold medal was awarded for his excellence in religion, mental philosophy, natural sciences and applied mathematics. He belonged to the League of the Sacred Heart and the Sodality, of which he was second prefect, and was a promoter in the Apostleship of Study, or the Pope's Militia, as it was called. In addition he was vice-president of the senior debating society and assistant editor of *The Xavier*. This extraordinary record was the beginning of the brilliant scholastic career he was to have in the Society and at Johns Hopkins University.

On August 14, 1898 he entered the Society at Frederick, Maryland. We are fortunate to have his spiritual notes and

some other writings of his from his noviceship days onward. They portray a very earnest novice, assiduous in prayer, careful of his particular examen. The only extant examen book is his last and it is marked up to the night before he died. He had great difficulties with this practice, as he often confessed in his diaries; but the remaining booklet is a remarkable tribute to his faithfulness. During the noviceship he was very much concerned about charity. One of his fellow tertians, who was later associated with him in his early teaching days at Woodstock, informs us that Father Phillips was extremely solicitous about charity in word and he applies to him the judgment of St. James: "a man who is not betrayed into faults of the tongue must be a man perfect at every point . . ." (James 3, 2). Some of his noviceship notes show how he laid the foundation for this early in his religious life. He tells us, for instance, that he will interpret the actions of others in the best possible light, and, if the action cannot be defended, he will at least give the person credit for a good intention. This perfection of charity is observable throughout his life. As provincial, we find him pondering during his retreats how he can serve and love his brethen more. And it is highly significant that the one and only resolution of his last retreat, the 1951 house retreat at St. Andrew-on-Hudson, was to "see Christ more and more in my brothers."

During the year of juniorate Mr. Phillips' diary evidences a continuance of noviceship fervor. He was very serious about the ordinary penances, asked for an increase in their use and he showed that abstemiousness that was to characterize him throughout his life by not taking dessert, or by taking as little as possible by the device of eating slowly. It was during his juniorate days that he decided to dispense with siesta, whenever possible. When it was really necessary, he would not prolong it. As provincial, he rarely took a siesta beyond a half-hour, when he did so at all.

After one year of juniorate, he was sent to Woodstock for philosophy in 1901. Here he became beadle in his second year. He was not allowed, or did not ask, to accelerate his course, although, as one of his teaching associates remarks, he was certainly capable of doing so. In his first year of philosophy he had a defense. The following year he read a paper at the disputation on the liquefaction of gases. In his spiritual notes

for this period, he remarks that never had a task so interfered with his prayer as had this essay.

At the conclusion of his philosophy in 1904, he was given the then unusual status of graduate studies in mathematics at Johns Hopkins University, Baltimore. His spiritual diaries of this period reveal the same struggle for perfection in his spiritual exercises and his studies. He upbraids himself for not excelling in his studies, even accusing himself of sloth and procrastination. But these confiteors are to be understood in the light of two facts: he was unwell, as his battle with tuberculosis was soon to disclose; secondly, his professors were evidently more than satisfied with his performance, as he was elected a fellow of Hopkins on June 4, 1906. He had such high ideals of what a Jesuit Scholastic should be both spiritually and in his studies, that he found that he was not measuring up to these standards fully. His deep humility was always based on truth. Thus he always recognized his gift for mathematics—knew, too, that he excelled in it. But he never looked down on others less gifted. All his fellow Jesuits acknowledged his brillance of mind and the accompanying humility.

Tuberculosis finally forced him to interrupt his graduate studies at Hopkins during the year 1906 and he journeyed in July to Gabriel's Sanatorium, near Lake Saranac, New York, to seek a cure. The arrestment was effective, though he always had to be careful about his health.

On December 14, 1906 he was recalled to St. Francis Xavier's, New York City, where he completed the scholastic year, teaching a third year high school class Latin, Greek and English. His spiritual diary of this period shows that he was tempted to great discouragement. He felt that he was not a good teacher and that he could not enforce discipline. He did not blame the boys but shouldered it himself and, through motives of zeal, attempted manfully to remedy what was wrong. His discouragement was resolved by a consideration of the sufferings of Our Lord.

In September, 1907 he was back at Johns Hopkins and was elected a fellow for the year 1907-8 with remission of tuition. His dissertation was on the pentacardioid. He won the doctorate in June, 1908 and was elected a member of Phi Beta

Kappa on May 7, 1908. The following year was spent teaching physics, astronomy and calculus at Boston College.

The Fall of 1909 found Mr. Phillips a theologian at Woodstock and he attained the goal of the priesthood on June 24, 1912 at the hands of Cardinal Gibbons. True to his principles, he kept a faithful record during theology of his retreats, monthly recollections, and tridua. Here it is not difficult to discern an ardent desire for perfection and a somewhat merciless self-scrutiny. He had to struggle against illness and fatigue and this accounts for the difficulty he had in keeping awake during meditation time. Not unconnected with the illness that was to threaten him throughout his life, there were also other trials and temptations, which troubled him not so much because of the bother they gave him but because of his purity of conscience. He was tender-minded rather than scrupulous. But he was remarkably obedient to his confessor and spiritual father.

His studies at Hopkins had whetted his interest in mathematics and we find him censuring himself for devoting so much time to this diversion. However he never really neglected his theology, as is shown by the fact that his fellow theologians consulted him and found him, not only a master of his field, but very honest in admitting if he did not understand or disagreed with an opinion taught. But he would say that he did not see the cogency of the proof rather than express it as a criticism. Another index of the brilliance of his course may be seen in the fact that superiors assigned him to teach *De Ecclesia* and *De Actu Fidei* immediately after his fourth year of theology.

In the spring of his third year of theology, his revered father died. In one of his reflections of that period, he makes the remark that he had been spared so many temptations because of his good Catholic home and parents. During theology he exercised his zeal by teaching catechism at Ellicott City, where he struck up a life-long friendship with Father Ryan, the pastor of St. Paul's Church. He never forgot such friends and benefactors.

How did he impress others? In his ordination retreat this very thought must have arisen in his own mind. He was meditating on the "little things of daily life" and, referring to recreation, he asks himself: "Do I help to make it (recrea-

tion) religiously agreeable and agreeably religious? Do I frown? Am I a mar-joy? General Examen: Is my conduct singular? Am I considered an oddity—and why? Perhaps I am. Do I make it my business to attend to other people's business? Am I a fault finder?" Some of these questions may be repetitions of suggestions made by the retreat master. We have no way of knowing. But it cannot be said that he was what one might term a popular person. In fact, he must have been in those student days a lonely man as far as close human friendship is concerned.

One of his fellow novices offers the following brief sketch of these scholastic days. "He was always kindly but rather withdrawn, I would say, until he became provincial. He did not manage to go out to people. If you managed to get in to him, you found him everything you would want in a friend: sympathy, kindness, good advice. Due to this reserved attitude, he might seem cold. He was strict, of course, in his judgment not of others but of himself. And he was an official—beadle in the noviceship and in philosophy—and that put the stamp of the law upon him, too." There seems to have been some awesomeness about his strict, unerring observance and his reputation for brilliance and learning probably helped to build a sort of barrier. But there was a natural shyness in him, which grace finally enabled him to overcome.

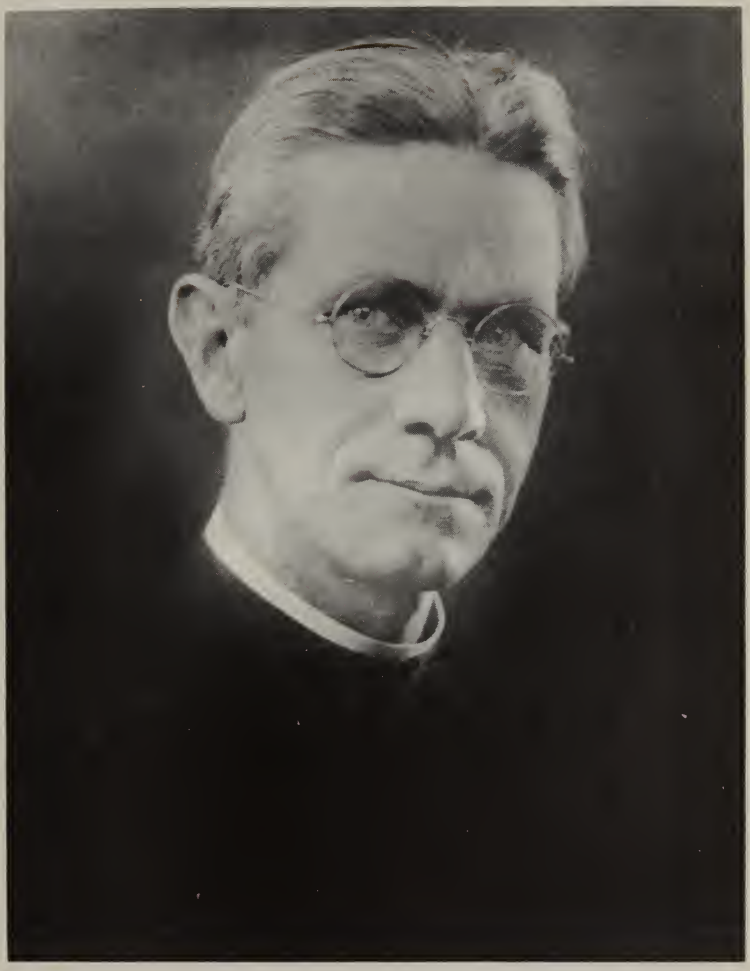
If we look for reasons here, it will be recalled that he lost his own mother when he was very young, that the family was separated for some years, never in fact to be fully reunited. In the Society he rarely had visitors and even at his ordination, there were no relatives present. He told the juniors in his last years that he "adopted" some of the visitors of one of the Italian *ordinati*. His father had but recently died. None of his brothers or sisters or his stepmother was there to share his gladness. He explained this in later years by saying that they were indisposed. The religious indifference and even apostasy from the faith of several members of the family had raised barriers between them and him. In his zeal to reconcile the members of the family he had unintentionally stirred up antagonism. All these differences were later settled and he was genuinely loved by all his relatives.

After one year of teaching fundamental theology at Woodstock, he was released to make his tertianship at St. Andrew-

on-Hudson under Father Thomas Gannon. It was certainly here that he laid the foundations for that fine grasp of the Institute, which was to grow when he became provincial some fourteen years later. It is not surprising to find him as exact a tertian, as he had been a novice. Indeed this characteristic exactness in every grade of the Society struck everyone with amazement till the end of his life. The novices and juniors, during his declining years, noticed it immediately and were very edified. His careful notes on the conferences on the Institute and the knowledge they show of the classical authors on the same subject make it very evident how busily occupied he was as a tertian. His diary of the long retreat is extant and in its pages we observe a soul ardently in search of the gift of prayer, to which he had been faithful all his life. There are renewed accusations of neglect of and dryness in prayer. But they have to be viewed in perspective, in the light of the high ideal he had of what a Jesuit's prayer ought to be. He had his consolations and desolations in meditation all his life. In regard to his diaries and spiritual notebooks, one point should be stressed: there is never a word of recrimination of superiors or of the brethren. He searched for the blame in himself for everything that happened. Certainly he planned during tertianship a regimen of sanctity, which all believe he attained.

Throughout his life he was gathering material for sermons and conferences, though the actual number of sermons and conferences that survive are few in number. Actually he gave only one six-day retreat and a limited number of tridua. Rarely did he preach. All this was simply not his forte and he was kept too busy in other assignments. Zealous as he surely was, he really longed for the ministry. His sermons manifest careful reasoning and homely similes. But when it came to delivery, his voice was weak and sleepy and his mathematical and theological studies and interests must have parched his style. He had little taste for imagery, just as he had little time or appreciation for beautiful scenery when he was traveling.

Tertianship over, he was sent to Woodstock to teach short course. This was an unusual status for one who had done brilliant studies in mathematics. One of his rectors at Woodstock deplored this failure to capitalize such abilities and



FATHER EDWARD C. PHILLIPS

eventually succeeded in having Father Phillips assigned to fields more germane to his abilities and interest. But in all his notes and diaries, there is not one suggestion of complaint. In fact, he censures himself for devoting too much time to his mathematical interest and not enough to preparation for his theology classes. He perhaps did not know that his notes, though intended for short course theologians, were highly prized by the long course men as well.

Beginning in 1919, and for six years thereafter, he taught astronomy, physics and mathematics at Woodstock. Now he was in his element, though he accuses himself of not studying astronomy more deeply, so as to make his classes both more interesting and profitable for his students. Field work, especially surveying, always attracted him. For this he would enlist the help of philosophers who were interested. The observatory was open to welcome any one who wanted to observe the stars. In teaching calculus he seemed to aim his course at those who would profit most. This was sound pedagogy; and those who were less well prepared always found him most willing to retrace his steps if he omitted any. In 1923 he was made prefect of studies at Woodstock.

Father General called a group of experts to Rome for a cosmological congress in 1924. Father Phillips, along with Father John Gipprich, was sent from the old Maryland-New Your Province and he read a paper entitled: *De Structura Systematis Stellaris*. The account of the congress that appeared in the WOODSTOCK LETTERS was his. During his stay at Woodstock, in fact while he was teaching theology, he designed an instrument which he called: a new transit reduction computing machine. The purpose of the machine was to relieve astronomers of the burden of long calculations in the correction of clocks for the determination of time. Naval Observatory astronomers manifested an initial interest in the invention, when Father Phillips read a paper on the machine at the summer meeting of the American Astronomical Society. In fact a comparative test was staged, in which Father Phillips, employing the device, finished the calculations in a much shorter time than did a designated member of the Observatory staff. But the First World War was on and the Observatory astronomers were busy about many things. The result was that Father Phillips' instrument was never

adopted. Now more modern methods of determination are employed.

Another essay in charity, as well as science, was his Woodstock percentage computer. It was designed to minimize the labor of teachers in computing marks and grades with skill and speed. Both devices demonstrated inventive skill and, but for the circumstances of the times and other later developments, might well have found wide application. Few people perhaps knew of this very practical side of his character and ability.

In 1925 Father Phillips was transferred from Woodstock to the post of director of the Georgetown Astronomical Observatory. It would seem his scientific career had now been launched. But he was to hold the post for only three years. In his diary he honestly appraised his practical experience in astronomy and admitted that it was limited. But at once he set about to remedy this. He visited some of the more important observatories in this country and consulted eminent men about the fields of research that lay open to Georgetown. Apparently he first envisaged some work on latitude determinations and, in fact, was invited by the United States Coast and Geodetic Survey to take over the Gaithersburg (Maryland) International Latitude Station. On consultation with Father Hagen, he declined this invitation, though he did some research in this field. He soon embarked upon an important international astronomical enterprise: the world longitudinal determinations, in which radio was used to transmit the time signals. The three chief stations of the cooperative venture were the Jesuit observatories at Zikawei, San Diego and Algiers. Many other observatories participated with Georgetown in this project. Father Phillips declared that his chief purpose was "to secure a more precise determination of the longitude of Georgetown and also to contribute one more link in the chain of secondary stations." Another purpose was to test the hypothesis of movements in the earth's crust. An account of this work appeared in the *Jesuit Science Bulletin.*

As director of the observatory he undertook a study of the personal equation in observing occultations and, at the meeting of the American Astronomical Society in 1926, read a preliminary report on this work. Not only was the report well received, but he was encouraged to continue the work.

An abstract of the paper appeared in *Popular Astronomy.* His first list of fifteen occultations was published in the *Astronomical Journal.* At the 1927 New Haven meeting, Father Phillips read a paper entitled: "A Second Note on the Personal Equation in Observing Occultations." In this paper he offered a synopsis of most of the work that had been done on this problem during the preceding forty years or more. Several of the astronomers in attendance requested or advised the publication of this correlated data. The paper appeared in *Popular Astronomy.*

During his stay at Georgetown, he did not lose interest in mathematics and was invited to lecture on Gothic tracery at the Kansas City meeting of the American Association for the Advancement of Science in December, 1925. He lectured on the same subject at Goucher College, Baltimore.

How he supernaturalized all his scientific labors may be seen from the notes on the second meditation of his 1926 retreat. "I have accomplished practically nothing for the glory of God during the past year. I seem to be useless in His Vineyard and scarcely know what to do. I must purify my intention more in my scientific work and I must be more methodical in it, so as to secure, if possible, some definite scientific result, in order that this indirect means of helping souls may be efficacious. Otherwise I am like the barren fig tree and uselessly occupying the ground." During the same retreat, on the meditation on the annunciation, he wrote: "I should overcome my fear of labor, my dislike for outside active work with people of the world and all other impediments, and say generously: Ecce adsum, Domine, fiat mihi secundum verbum tuum . . . Quidquid Deus vult." The above self-accusation of laziness and unproductivity must be viewed in the light of various facts. At the time of this retreat he had spent about one year at the Observatory. He was still trying to chart a course for research. When he had first arrived at Georgetown, he had surveyed the situation, taken stock of his own qualifications for the post and of the work to be done or continued in the fine tradition of his predecessors. He had had no formal training in astronomy and, among the recommendations that he made in his report, he had suggested that he be sent to some university for the necessary training. For good reasons, no doubt, he was never given this

opportunity. Without it he went ahead and learned the hard way and, in a few years, he did win recognition in astronomical circles. If he felt frustration at times, he never expressed it in his reports to superiors or in his spiritual diary. Like the saints he took the blame himself. His success and labors at the Observatory must be accounted a triumph of obedience.

It does seem true to say that God led him to the provincialate through the stars, as He had the Magi. When Father Phillips' appointment as provincial was announced, Father William Tynan made the witty comment: "Well, that is something remarkable. Here you have a man who has looked at fixed stars all his life. And now he's going to look at variables!" Father Phillips himself used to say of his appointment rather mournfully: "If I had not gone to Rome, I would never have been provincial." The story of his appointment is rather amazing.

The Astronomical Society had appointed him a delegate to the 1928 International Meeting at Leiden, Holland. Father Kelly, then provincial, had asked for permission for him and Father Matthew Fortier to attend various European conventions and to go to Rome. The reply was rather slow in coming and, when it arrived, it turned out to be a refusal. For special reasons Father Kelly decided that Father Fortier should go, and he informed Father General. But he intended to detain Father Phillips. The message, which he sent to Georgetown to notify him, never reached Father Phillips. On the boat Father Fortier, believing that Father Phillips had Father General's approval, asked him to intercede with Father General in his behalf, when he reached Rome.

At the Leiden Congress Father Phillips presented the preliminary results of the longitude operations carried on at Georgetown in 1926, and also made a brief report of the work done at the Observatory on the personal equation in observing occultations. In the interests of his work he visited observatories and other astronomical institutes at Heidelberg, Mannheim, Strassbourg, Milan, Merate, Florence, and finally arrived in Rome on July 31, 1928. He spent a little less than three weeks there, mostly at the Vatican Observatory with Father Hagen, one of his predecessors at Georgetown. But one night Father General called for him and gave him an

assignment which precluded his being provincial. The very next morning he summoned him once more and appointed him provincial of the Maryland-New York Province. There seems to be good evidence to believe that another Father had already been appointed to this post. But Father General rescinded his previous appointment in favor of Father Phillips.

On September 12 the new Provincial was read in at Kohlmann Hall. There was an amusing incident. When Father Phillips arrived at Kohlmann Hall and presented himself to the Sub-Minister, he was told that there was no room for him and that he should have written ahead.

The appointment was a blow to him, as he tells us; and it took him some months to grow into it. He had never been either minister or superior and it is unlikely that he was ever included in the list of the *apti ad gubernandum*. He rode almost immediately into the depression and, when his procurator became ill, he had the added burden of watching the finances of the Province. For work such as this he was particularly fitted. Some members of the Province attributed our weathering the storm of the depression to his guidance and prayers. He would take particular delight in watching the fluctuations of the stock market because he realized the needs of the province, and the intricacies of the market intrigued him. He was averse to speculation and always insisted upon safe investments, even though the returns were less spectacular. The result was that the Province weathered the storm successfully, and Father Phillips was not forced to limit the number of candidates received for the novitiate. He used to say that if God gave a boy the physical, mental, and moral qualifications for admission, He would not fail to give us the money to support him. On the other hand he was adamantine in maintaining the standards that had been set for admission.

The job of being provincial was a blow to him, because he deemed himself incapable of governing, and he admits in his spiritual notes a dislike for all preferment. Yet he worked up the courage required by relying on God's help. In his retreat for 1933, in meditating on the Incarnation, he indicates the source of his fortitude. He writes: "I then went to speak to God the Father under the mantle of my Mother, and holding

the hand of Christ, my Brother and Redeemer, I asked Him to help me to know His Son better, to keep close to Him, to walk hand in hand with Him, though I know how utterly unworthy I am of such intimacy."

In one of his retreats as provincial, he ponders very beautifully the opportunity he has as provincial to give pleasure to Christ by doing good to the brethren. He realizes that he ought to see Christ in his brethren, that, in serving them, he is serving Christ. Again, it was his high ideals that makes him brand himself as pusillanimous, when the opposite impression was shared by all. He was absolutely fair and just, and would call for obedience from superiors as well as subjects. He was convinced that reform, where needed, should begin at the top.

It was said that in the beginning he was too attentive to the reports of superiors. But he soon gained the reputation of hearing both sides and was called the "champion of the underdog." He used to say that he often found it difficult to determine where the truth lay in conflicting stories or reports. Sometimes, he said, Providence would provide the answer and he had to wait for it.

It is hardly necessary to state that he was obedient as provincial to the ordinations and wishes of Father General and respectful to ordinaries. When Father General issued the *Instructio* of 1934, Father Phillips began to set more men aside for higher studies. He built up the faculty of Woodstock, especially that of the philosophy department, by increasing the staff. As a subject he was most exact in his obedience. An amusing example of this occurred when he had returned to Woodstock, after his term as provincial had expired. During his incumbency of that office he had always refused to grant permission for golf at Woodstock. He considered it against poverty. Almost immediately his successor granted the permission and Father Phillips undertook to survey the projected site for the course with the same eagerness as if he had granted the permission himself.

His honesty and fairness in dealing with subjects became proverbial. Some felt that his scientific training prevented him at times from reaching a moral, rather than a mathematical judgment; and they might not always be able to agree with some of his decisions. But these same people, and all others, admitted that there was nothing capricious or purely sub-

jective about his judgments. They were impartial and just. As one member of the province once put it: "There is a man who would rather die than do the least injustice to any one of us." He would enforce a regulation, such as that on Christmas travel, without favoritism or human respect, whether the request came from superior or subject. Yet he was justly deferential to superiors and would make most of his permissions subject to their approval. His annual status was, in the latter years at least, almost invariably late in appearing. The reason was not procrastination but a deep concern to save the reputation and feelings of a subject, when he had to be changed for reasons of incompetency or for some disciplinary matter. He was ever alert to guard the reputation of his subjects, even to the extent of keeping his socius in ignorance of certain things.

One incident which occurred in 1933, demonstrates an extension of this protection against attack on Ours by externs. Father Louis Bonvin, a distinguished musical scholar, had been accused in *Commonweal* of formal disobedience to the Holy See for some statement, attributed to him at least, on the liceity of mixed choirs. The old scholar could not rise to his own defense as he had been told not to write on affairs of Church Music. Father Phillips wrote a very calm letter to *Commonweal,* which he asked them to publish. He disavowed any intention of starting a controversy but declared that he wished to set the record straight. He remarked that it was the exclusive right of ecclesiastical superiors to accuse a priest of formal disobedience to the Holy See and, as far as Father Bonvin was concerned, there had been no such accusation nor had he been disobedient. The *Commonweal* finally published the letter vindicating Father Bonvin.

Coupled with his honesty and integrity was his accuracy; we might even call it a passion for truth. It was part of his very nature but had been reinforced by his scientific training and wholly supernaturalized. Unless you knew him intimately, you might be tempted to regard it as painful exactness. Thus he would use circumlocution in giving the time. He would say: "It is about ten o'clock," or "a little after ten," because there was necessarily a lag between the time indicated and its subsequent announcement. In his last years, doubtless due to his illness, this concern for the truth was really

exaggerated, as was manifest in the points he gave to the juniors. He would spend a disproportionate amount of time on some irrelevant point of detail of the composition of place. But is was all a part of a pattern of love for the truth. And it was definitely not scrupulosity.

Despite his self-accusations of laziness and procrastination in the performance of the duties of provincial, he was always busy and would hardly ever take a siesta. And yet in those closing years of his office he was a very tired man. He expected the same application to duty on the part of his subordinates in the Curia, and showed this, not indeed by tyrannical insistence but by his example. There were no days off or holidays. As procurator later on, he regretted this and said that when he was younger he never realized that young men need more relaxation, though he personally could dispense with it. He learned a lot about human nature, or the "variable stars," in the course of office and definitely mellowed in his expectations of others. However there had never been anything harsh in his requirements or enactments and I remember overhearing him counsel a visiting provincial, who had a reputation for harsh exaction, to lean more towards gentleness in government.

He supernaturalized everything and this proved a source of strength in his government as well as a cushion for others, when he had to make some adverse decisions. In reaching his decisions he was ever guided by the Rules for the Election, as laid down by St. Ignatius. Certainly that crucifix above his desk could tell of many a sigh and pleading glance during such elections. One of these recorded elections on a little slip of paper, dating from his hurried plane trip to Manila in the Summer of 1948, begins with the invocation: "Doce nos Domine Voluntatem Tuam. Decision submitted to our Lord during Mass, Wednesday, July 21, 1948. Better move the Ateneo to Cubao."

Just sixteen years before, in 1932, he had had to decide that the Ateneo should be moved to the San José site, after the old buildings had burned down. That was during his visitation of the Philippine Mission. In this visitation he spent almost six months, including travel, and he visited every station, no matter how remote, in order to show his fatherly interest in each missionary. Those who profited by this visitation still

remember his deep kindliness and concern. This interest and predilection for the Mission and its members never waned and he kept up correspondence with missionaries, old and new, including the Scholastics who had left St. Andrew as juniors, while he was stationed there. The writer thought that the missions and mathematics were his predominant special interests. If he was abstracted at recreation you had only to mention either the missions or some mathematical problem and Father Provincial was all alert. It was during his visitation in 1932 that Novaliches was opened as a novitiate for the Philippine Mission. Other important decisions were reached in regard to the Mission at that time. Funds accruing from the government salaries of the staff of the Observatory and Weather Station at San José had been accumulating. Father Phillips transferred them to the *Arca Seminarii* and thus helped to put the Mission on a solid financial basis. He encouraged the building of the new San José Seminary, when the latter's buildings had been taken over by the Ateneo.

He had to report to Father General and to the Holy See on his return trip from Manila and thus he went to Rome. The division of the diocese of Zamboanga resulted from that trip. In the course of his audience with the Holy Father, Pius XI, Father Phillips suggested to his Holiness that the Philippines were too large for one province or order to handle. The Holy Father replied: "Father Provincial, I expect the impossible of the Society." Then he went on to explain that, because of the training of the Society and the number of men, we were able to accomplish things that others could not. Father Phillips always cherished those words of the Holy Father. Later, both Bishop Luis del Rosario and Bishop (now Archbishop) James Hayes invited other congregations of religious men into their dioceses to help in the harvest of souls. As provincial, Father Phillips was very generous in men and money to the Mission and to the missionaries as well. At Christmas time, even during the depression, he would have the procurator of the Mission Bureau send perhaps twenty-five or fifty dollars to each Mindanao missionary, whether Spaniard, Filipino or American. It was not much, but it did attest the faithful interest of Father Provincial in each lonely missionary.

He always adhered strictly to the principle set down, or

rather reasserted by Father General Ledochowski, that application to the mission was for life. When someone suggested that this was not universal, since there was evidence that, in the old English Mission in Maryland, men were sent back to England at times, Father Phillips held strictly to the principle, since it was Father General's wish. Once his secretary suggested that there might be more volunteers, if Father Provincial would make it clear that there could be, exceptionally at least, enlistments for from three to five years. But Father Phillips refused to make any offers that would impugn the general rule. The same secretary once asked Father Provincial if he thought only the best men should be sent to the Mission. His reply was: "Well, perhaps not all the best."

In calling for volunteers, he was at pains to make it clear that a mission vocation involved hardships. On his return from the Philippines, he issued a call for volunteers. It was a objective statement, in which he set forth the needs of the Mission, the difficulties involved, and all this without romantic appeal of any kind. His secretary volunteered on this occasion. And Father Phillips, perhaps fearing that the priest did not understand the full implications, or perhaps might be seeking an easy post, said with characteristic honesty: "It may mean the bush, Father."

During his regime the new Wernersville novitiate was opened and St. Peter's College, Jersey City, was reopened at the insistence of the Ordinary of Newark. Bellarmine Hall was purchased as a villa. Aside from these, there were no new foundations during his term of office. Faithful to Father General's insistence that we consolidate our commitments, he was averse to new engagements. In those days the personnel of the Province was somewhat inadequate and Father Phillips was deeply concerned that Ours, especially the teaching Scholastics, should not be so overburdened with duties that their spiritual life would suffer.

Well versed as he was in the Society's legislation on the poverty of different types of houses, and also due to the financial exigencies of the Province, he began to demand from the better-off colleges that stipends and perquisites for Masses and other spiritual functions be sent to the *Arca*. He was very chary about giving permission for automobiles for the houses, unless certain requirements were fulfilled. In his own

personal poverty, he was exemplary; and he remained that way till the end. The juniors found him mending his own habit—no doubt to avoid notice. He always appeared neat, but his clothing was old and sometimes threadbare. On returning from a visitation one day, his secretary suggested to Father Provincial that he needed a new hat. The only reply was: "It's good enough for me."

He had an old Woodstock duster for about forty years and brought it out for use at St. Andrew. I do not know whether he ever used a parlor chair on a train, but I do recall traveling from Buffalo to New York with him in a coach and he brought his lunch along with him. He never smoked, though he was not the wet-blanket type that would make smokers uncomfortable in his presence. Like St. Ignatius he did not demand or counsel the same for all. But, if he thought a subject was ready for it, he would suggest that he give up smoking or other things. In this connection I recall one conference which he gave when we were theologians at Woodstock, the burden of which was: "Be reckless with God."

Father Phillips will long be remembered for his long-suffering patience in listening to manifestations during visitations. The result was that he could not always complete the visitation of the whole province each year. Never did you feel that you were pressing him for time. Even the novices could spend all the time they wished with him and they would come in with their notebooks and comments on the points for rendering the account of conscience. He felt that he was giving them practice in this important exercise and never begrudged them the time. It was not uncommon for him to spend four weeks or more in the visitation of Woodstock.

In the same way at the provincial's residence he was always available. At times this must have amounted to a real trial for him, when he was immersed in business, but I cannot recall one complaint or any refusal of admission. There was no one to regulate admissions, although many would first ask Brother Ramspacher or Father Socius to announce their arrival. Most of the visitors simply knocked at his door and that weak, somewhat tired-sounding, but always pleasant voice answered: "Come in."

A very painful trial overtook him in 1934, when his brother Osmund, then City-Editor of the *New York Times*, died sud-

denly. Mr. Phillips had married a Protestant and apparently attended Protestant services, if he did not become a Protestant. Father had wrested a promise from his sister-in-law that she would call a priest in case his brother was in danger of death. But it all happened very suddenly and so there was no time. A Protestant burial service was held, which Father Phillips did not attend. He did, however, go to the actual interment. At the time of this death, Father was making his visitation of St. Andrew-on-Hudson. Just after he had received the tidings, the Father Socius to the Master of Novices came to his room with the mail. Father Phillips admitted to him that he was going through the agony of the garden. For some years there was a deep misunderstanding between Father Phillips and this sister-in-law, evidently due to his attempts to straighten out his brother. Later this was cleared up and he kept up correspondence with her and his non-Catholic nieces in an attempt to win them to the Church. The defection of some of the family from the Church was a great cross to him all his life. Their reconciliation with the Church was uppermost in his mind, though he had a deep affection for them, too.

When after many years, communication was re-established with his sister, Mary Frances, and her daughter, who lived in England, Father Phillips wrote to his niece, February 27, 1950:

> What I want to know especially is whether when you say that your mother "goes to Church when the weather is fine" means that she goes to the Catholic Church or not; you know that we were all brought up as Catholics and that is the reason why I ask. You do not say that you accompany her but I take this for granted. Perhaps I am mistaken. The fact that Mary Frances says that her marriage with the Baron de Lorme—for I have always thought that he was a French Baron—was in "a chapel" I have taken it for granted that it was in a Catholic chapel; you can be very honest with me for I am a priest and am interested very much in this matter, as you know.

It would be interesting to give detailed references to the high esteem in which Father Phillips was held by Father General and his fellow provincials of Canada and this country. This was very much in evidence at the provincials' meetings each year, over which he presided. He sent the travel money to one provincial, whose province was then in

dire need, so that he could attend the 1934 meeting at Montreal. A Father of this province who was studying in Rome when Father Phillips was a delegate to the General Congregation in 1938 and later stayed on for the work of the revision of the *Ratio Studiorum,* writes that he often walked about Rome with Father Phillips and felt that he was walking with a saint. He adds: "The impression of other Jesuits in Rome was that Father Phillips was one of the finest and holiest Jesuits they had ever met and they added: 'Have you any more like him?'" He was kindly and sympathetic to lay people and helped not a few relatives of Ours, who came to him for financial help. But in all this he was conforming to the same pattern. Everyone realized that in Father Phillips they were meeting a man of keenest intelligence, unassuming charity, and sanctity.

Just as he had never ambitioned office or preferment, so he would have been delighted to be relieved of office after six years of service. But Father Ledochowski in a personal letter asked him to continue in office for another year. This extra burden he took with true resignation, despite the fact that he was a very tired man, ever threatened with tuberculosis, which a wheezing cough always betrayed. But liberation came in August, 1935. For a few months more he remained at Kohlmann Hall, where he volunteered to clean out the files for his successor. In the late fall of 1935, he arrived at Woodstock as spiritual father of the theologians. It is not to his discredit that he was not universally acclaimed as a spiritual father. However, he was always on hand, as his beloved predecessor the saintly Father Barrett had been, and was very conscientious about the colloquia.

From 1937 to 1940 he was, officially at least, dean of philosophy at Woodstock and did some tutoring in mathematics as well. However the Provincial Congregation of 1937 elected him delegate to the General Congregation, which was to convene on March 12, 1938. During the General Congregation, he and Father John Hynes, of the New Orleans Province, were appointed to the Commission for Higher Studies to act as the representatives of the American Assistancy. The appointment was more than a sinecure and involved, in fact, considerable work in addition to the usual duties of delegate. This commission had as its purpose the preparation and

presentation of the *Postulata* on the revision of the *Ratio Studiorum* for the consideration of the Fathers of the Congregation.

By its Thirty-eighth Decree the Congregation, while committing to Father General the task of the actual revision of the parts of the *Ratio* pertaining to Philosophy and Theology for Ours, recommended that Father General appoint a commission to help him in the revision. Father Ledochowski proposed that the congregation reserve to itself the selection and approval of the members of the proposed committee. Accordingly each assistancy selected two names. Father Phillips was first choice of the Assistancy and thus became a member of the commission for the revision of the *Ratio.* In the report which he submitted to the Editor of the WOODSTOCK LETTERS, Father Phillips offers some interesting details of the work of this committee. It was actively engaged for some 342 days, beginning May, 1938. There were 135 sessions in all, each of which lasted about two hours. Counting the preliminary work for each session, he calculated that this amounted to some 800 clock hours of labor for each member. The work was concluded in June, 1939 and the new *Ratio* was promulgated on July 31, 1941. Father Phillips arrived back in the States in the Summer of 1939.

He did not return to Woodstock as dean of philosophy. Instead he was appointed director of the Graduate School at Georgetown University. He was to man this post from 1939 till 1943. As provincial he had always insisted that our graduate schools should not attempt to emulate the complete graduate departments of the opulent state and private universities. He believed that each graduate department should specialize and concentrate along certain lines without unnecessary duplication, so that, taken together, the different schools would offer reasonably complete graduate courses. This was probably his policy at Georgetown. In addition to his duties as director, he was revisor for both Woodstock and Georgetown from 1936 to 1943. He took this extra work very seriously.

His skill in finance made him a logical candidate for the post of procurator of the newly formed New York Province in 1943 and he held this post till 1949. He was now in his sixty-sixth year, when he undertook this burden and after some

months almost died after a very serious operation. As it was, he all but lost vision in one eye, due to a blood clot. When he took over the post of procurator, the big problem confronting the two provinces was an equitable division of the funds, and in Father Phillips both provinces found an objective and just arbiter. The long, painstaking labor involved in drawing up the list of assets will hardly ever be realized and it was in addition to his regular duties of a procurator of a large province. Assistance he had, of course, in this arduous work, but his was the final responsibility.

Towards the end of 1948, before he could put the final touches to his report on the financial division, he suffered a stroke, from which he recovered much to his surprise. Once during his hospitalization, as he used to love to tell the juniors, he was taken for dead and preparations were being made for the disposal of the "corpse," when he came back to consciousness. On leaving the hospital he spent some time recuperating at the Fordham infirmary and in January, 1949 went to Shrub Oak for further rest. The stroke had taken quite a toll from him and never again was he completely his old self. He knew that another stroke would carry him off and often mentioned this. Writing to the Rector of Syracuse on December 9, 1951 he says: "My health, although it does not satisfy the doctor, is really good. It surprises some that think of me only as an 'old man.' So do not think that I will disappoint you, although I know I may get a stroke any time. But we are in God's hands, so that never troubles me."

At the time of the stroke he was in his fifty-first year in the Society and Father Provincial thought it time to relieve him of further high responsibility. In the Spring of 1949 he journeyed to St. Andrew-on-Hudson to be spiritual father of the formed Brothers. At once he wanted to give points to them every night but superiors realized this would be too much for him, so he had to content himself with alternation with others. He made a real job of what might have been a sinecure. But Father Phillips was never the man to retire from life and labor. Rather he retired to other work and his ingenuity in this respect is remarkable in a man of seventy-two years of age, who had been in delicate health all his life in the Society.

In a way life was now a *second spring* for him inasmuch

as his direct influence especially over the younger men and the Brothers widened perceptibly. He became more and more lovable, as he grew older and as God, the Divine Artist, put more and more finishing touches to his sanctity. The Brothers and those juniors who came to him for confession, or sought his direction, found him a very kindly and sympathetic priest, who reflected the sanctity that he inculcated. He would encourage them to keep on trying to be good Jesuits. One of the juniors remarked that the only time he appeared worked up was when he tried to convince one who needed it that the fruit of the sacrament of penance should be peace of mind. Another favorite exhortation of his was to do all their actions for the love of God.

Almost bewildering is the account of the number and extent of the work projects in which this septuagenarian was engaged. Father Haitz, then minister at St. Andrew, states that Father Phillips frequently came to him to ask for more work. In addition to his occupations with the Brothers, he frequently gave points to the juniors. Twice each week he literally shared in the outdoor work period of the novice Brothers. He would often be seen going out in his old faded duster to trim bushes and cut off dead branches. Towards the end he was told to stop his hard work, so he would go out to direct the juniors in their outdoor work and would occupy himself in cleaning up afterwards. At picnics he would cheerfully share in the work of washing dishes after the meal.

One of his major projects at St. Andrew was the surveying of the property, and characteristically, there was much preliminary research in the records of the city of Poughkeepsie for the legal limits of the property. He started some preliminary surveying for a projected dam at the reservoir. When Father J. Joseph Lynch, noted seismologist and physicist at Fordham, needed a new tripartite station at St. Andrew to determine the source of a two-second frontal microseism, he could count on the interest and help of Father Phillips. The careful survey map of the property, which Father had now completed, was indispensable. Father Phillips checked and re-checked the distances between the apices of the triangular station that had to be set up. Then he started to train some of the juniors to read the records of the microseism as they appeared.

The last work project which he undertook was that of estimating the total cubic capacity of Duck Lake, formerly known as the Upper Pond. If it were ample enough, it might prove to be an added supplementary source of water in case of a fire. Actually this was true and the insurance rate of St. Andrew was lowered. During this project a junior would tow Father in a little dinghy over the lake in different directions, while he took frequent soundings at fixed intervals. Just four days before he died, he posted the results of his investigation on the juniors' bulletin board. There was great merriment over the sign. Father had correctly calculated the capacity of the lake and translated it into gallon capacity. But in his final summary he misread the previous figures and made the capacity ten times the true figure. Next morning the juniors found the sign amended in his own hand.

During the villa season he usually went to Monroe as spiritual father for part of the time at least. The points which he gave were always enjoyed and he would share in their games, often teaching the juniors mathematical games of his own.

His genuine charity was shown in his great devotion to the sick. Twice each day he would visit the infirmary, after duly getting permission from Father Rector, Father Master and Brother Infirmarian. Twice each day, too, he would play checkers with an invalided Brother, who loved the game. Usually Father Phillips lost, though as he told one of the infirmarians, he had tried in his room to work out some mathematical means of winning the game. But experience triumphed over mathematical skill, though not over the humble mathematician. One of these visits would usually coincide with mealtime for this invalided Brother. So Father Phillips would push his wheelchair to the infirmary kitchen and there serve him his dinner. It was his custom to offer the Holy Sacrifice in the infirmary chapel, where he communicated the sick. One of the infirmarians informs us that Father Phillips frequently urged him to be good to the sick.

The community at St. Andrew appreciated the loving faithfulness, the patience and simplicity, the regularity of this hard-working, perfect old priest, who with all his learning was as simple as a child and as observant as the most exact novice. But the night was coming on, when no man could work. And death did not find him dismayed. Upon his ar-

rival at St. Andrew he told Father Rector that he was practically blind in one eye, had had a stroke and that in about two years, the stroke would have its telling effect. He could expect to find him lying on the floor dead some morning. If it was not a prophecy, it was at least the truth. When he had returned from Gabriel's Sanatorium in 1906, he had a presentiment of an early death. In that he was mistaken. But now his thoughts were often on death and without any morbidity.

Like St. Ignatius he never feared death. This is abundantly clear from the meditations on that topic in his annual retreats. Only once, when he was provincial, did he betray a little anxiety, not indeed of death itself, but that he did not fear it. So he pondered its meaning and implications. Around Easter, 1952 he must have been thinking of death and he expressed it in a letter to his niece Mary, who replied as follows:

> It was nice to read in your letter that you are in good health, but it made me very sad when you said you have a feeling that you won't live very long. What makes you think such gloomy thoughts?—though, as you say, it is really a joyful thought to think of going to sleep here and waking up with Christ welcoming us. . . .

A Brother Infirmarian tells us that one day he was conversing with Father Phillips and the subject of death came up. Father remarked: "That is the only thing I have to look forward to. I am ready when God wants me." This remark shows that he had recovered, or rather maintained, the same attitude towards death that had always characterized his life in the Society. He would have agreed with St. Paul that death was a prelude to the time when "we shall be with the Lord forever" (I Thess. 4, 16).

God called his servant home on the morning of May 9, 1952. The previous evening he had given points to the Brothers and had been almost jocular, when he spoke of St. Peter's attempt on Malchus' ear. A Scholastic who confessed to him that night noticed that Father Phillips seemed to find difficulty getting up from his prie-dieu and that he asked the Scholastic to repeat several times, which seems to argue that his concentration and memory were failing him. That night he did something very unusual for him at that time. He took a shower before going to bed. After that he had thrown his

habit about him, when he had the fatal stroke. Father Minister saw the light in the bathroom sometime after ten o'clock and, again, at five-thirty in the morning. He sensed at once that something was wrong and called Father Master. Together they opened the window of the bathroom that faced on the cloister and there they saw Father Phillips still breathing, lying where he had fallen some seven hours before. He was anointed at once and shortly thereafter passed into eternity. As Father Minister expressed it: "He seemed to have been waiting for this last sacrament." May we not see in this final grace vouchsafed him the presage of the fulfillment of the effects of this sacrament, according to St. Thomas—"a preparation for immediate entrance into glory?"

A distinguished member of the Province, on learning of Father Phillips' death, wrote: "Our saintly Father Phillips has gone home; and how much at home he will feel with all the faithful selfless servants of our great Master! The hidden simplicity he cherished so dearly in life did not desert him in death. Ask him to pray for me in my many needs."

A fellow novice of Father Phillips wrote: "There is no need of my telling you that he was a man of prayer and I attribute that kindliness and mellowness that came to him during his later life in the Society to that prayerfulness. He seemed so recollected, as if communing or taking advice with his soul (or God) in every step he took. He had himself always in control. He was gentle and sweet and most considerate of the shortcomings of others."

God was *the reality* of his life. He saw all things in God and them all in Him. That was the source of his simplicity, of his communings at every moment. God was his mountain of strength, the fountain of his joy, the anchor of his hope, the witness of his actions, the compass and gyroscope in all difficulties and trials. And this "fact of God" he learned in and through Christ, with Whom he was ever "walking hand in hand, under the mantle of Mary," Christ's mother and his.

No wonder that a master of novices could write of him: "It is not hard to see Christ in our Father Provincial."

HUGH J. BIHLER, S.J.

Tribulations

Sometimes the sinner is stricken that he may be amended, as it is said to one in the Gospel, "Behold, thou art cured. Sin no more, lest something worse befall thee". (John 5, 14). For the words of his deliverer indicate that it was past sins which were exacting all the violence of the pain which he had endured. In some cases the person is smitten, not for the obliteration of a past offence, but for the avoidance of a future one, which the Apostle Paul openly testifies of himself, saying, "And lest the greatness of the revelations should puff me up, there was given me a thorn for the flesh, a messenger of Satan, to buffet me" (II Cor. 12, 7). For he who says, not that he was puffed up, but, lest he should be puffed up, clearly shows that by that stroke it is held in check that it may not take place, and that it is not a fault that has taken place now clearing away.

But sometimes the person is stricken neither for past nor yet for future transgression, but that the alone mightiness of the divine power may be set forth in the cutting short of the striking; whence when it was said unto the Lord concerning the blind man in the Gospel, "Who has sinned, this man or his parents, that he should be born blind?" The Lord answered, saying, "Neither has this man sinned, nor his parents, but the works of God were to be made manifest in him" (John 9, 2 f.): in which manifestation what else is done, saving that by that scourge the excellence of his merits increased, and while there is no past transgression wiped away, the patience may engender a mighty fortitude.

Job then, with all the surpassing powers whereby he was sustained, was known to his own conscience and to God; but had he not been stricken he would never have been the least known to us. For his virtue had its exercise indeed even in peaceful times, but it was by strokes that the report of his virtue was stirred up to fragrance; and he, who in repose kept within himself all that he was, when disturbed did scatter abroad the odour of his fortitude, for all to know. For as unguents, unless they be stirred, are never smelt far off, and as aromatic scents spread not their fragrance except they be burned, so the saints in their tribulations make known all the sweetness that they have of their virtues.

St. Gregory the Great

Books of Interest to Ours

ROME AND IRISH INDEPENDENCE

The Holy See and the Irish Movement for the Repeal of the Union with England, 1829-1847. *By John F. Brodrick, S.J.* Rome, Gregorian University Press, 1951. Pp. xxvii—237. $2.40.

This book is outstanding for readability and prudent judgment of historical evidence. The style is such that a reader only moderately interested in the subject matter would easily be convinced to read on attentively to the end, and feel he has a good insight into the character and interests of such men as Daniel O'Connell, Archbishop MacHale, Metternich, and Aubin.

The history developed in the book first presents a picture of the Irish movement for Catholic Emancipation and shows how this popular movement was definitely encouraged by the entire Irish hierarchy and, it would seem, all the priests, although at first the clergy felt they should remain aloof from political matters. When O'Connell succeeded in obtaining Emancipation, he set about destroying the legislative union that bound Ireland to England for all its laws, and deprived Ireland of a domestic legislature. Here again he hoped to be aided by the clergy, and in this he was largely successful. However there were two schools of thought among the Irish clergy with regard to problems that were partly political, partly moral. One school, led by Archbishop MacHale, believed that the clergy should join the people in an attempt to use nonviolent means to obtain justice; the other school, led by Archbishops Murray and Crotty, believed the clergy should remain in the sanctuary and not take sides on political matters. Thus in November, 1841, O'Connell reported that of the clergy, one archbishop and ten bishops were members of his Repeal Organization, and he believed "none of the hierarchy were hostile . . ."

Pressure was constantly being applied to Pope Gregory XVI to have the Irish clergy disassociate itself from the Repeal movement. Thus Aubin, the English unofficial, but paid representative of England at Rome, and his successor, Petre, together with the Austrian Minister, Metternich, requested that the Pope publicly censure the Irish clergy who backed O'Connell. Gregory XVI did not do that, but in 1839 and again, more forcefully, in 1844, he wrote to the Irish Primate and the bishops through Cardinal Fransoni, urging that they seek solely the salvation of souls and the good of religion. Though the rescripts caused much confusion, they did not change the conduct of the Irish clergy. Oddly, the English press strongly commended the Pope's action, while the Irish appealed to the oath that Catholic officeholders had to take to illustrate their contention that the Pope had no right to direct Catholics in temporal matters. Some interesting apparent intellectual somersaults which Father Brodrick pointed out: the British held that the clergy should keep their concerns within the sanctuary, but forgot that principle when a clergyman sided with them, and of course, labored hard to have the

Pope force a vital decision in a temporal matter, by urging the clergy to forget politics. O'Connell, too, seemed to find himself in difficult positions: he was very concerned to have the backing of the clergy and always gave them prominence in public meetings, yet he went to great lengths to prevent papal pronouncements in matters political from being accepted in Ireland. He made his own O'Neill Daunt's remark: "As much theology from Rome as ever you please, but no politics."

Father Brodrick takes a calm, objective view of the evidence. His research must have been difficult, but in view of his success, I believe he could write several similar volumes on the Church and the Fenian Movement, or the Church and the move for independence in the present century. And I believe the book should be reprinted in this country to incease the likelihood of a wide reading.

THOMAS HENNESSY, S.J.

SUBLIME THOUGHTS SIMPLY EXPRESSED

Novissima Verba. The Last Conversations of Saint Thérèse of the Child Jesus. New York, Kenedy, 1952. Pp. xvi—152. $2.25.

This revised English translation of *Novissima Verba* will be welcomed by many. The earlier edition which left much to be desired has long been out of print. The new translation is very well done and Cardinal Spellman has written a beautiful and timely introduction.

The confidences of St. Thérèse which her sister, Mother Agnes of Jesus, carefully recorded, show the young Carmelite at the peak of her sanctity. Here we have holiness in the pure state. Other saints were great leaders, theologians, teachers. Thérèse, who was by no means devoid of talent, never had occasion to exercise it except on practical sanctity.

From her letters it is obvious that Thérèse addressed herself to Père Almire Pichon, S.J., as early as 1887 when she was still in the world. "I thought, as you have concerned yourself with my sisters, that you would be kind enough to take on the youngest too," she wrote. On her death bed she sent him a long letter which has unfortunately been lost. Thérèse said, "My whole soul was in it."

EDWARD A. RYAN, S.J.

Life Begins With Love. *By E. Boyd Barrett.* Milwaukee, Bruce, 1952. Pp. x—114. $2.50.

This little book contains a detailed, practical treatment of the important aspects of charity. The doctrine is based on the holy scriptures and on the *Imitation of Christ.* Many fine examples enliven the text. In general, however, the treatment is analytical rather than inspirational and appeals more to the head than to the heart.

EDWARD A. RYAN, S.J.

EIGHTEENTH CENTURY PHILOSOPHICAL SPECULATIONS

Theoriae Corpusculares Typicae in Universitatibus Societatis Jesu in Saec. XVIII et Monadologia Kantiana: Doctrina J. Mangold, G. Sagner, R. J. Boscovich, B. Stattler. *Auctore Josepho Feyér, S.J.* Romae, Catholic Book Agency, 1951. Pp. 69.

All Scholastic philosophers (but especially Jesuits), interested in the important modern history of their subject and already familiar with the impressive but incomplete researches of Bernhard Jansen, S.J., [(1) "Deutsche Jesuiten-Philosophen des 18. Jahrhunderts in ihrer Stellung zur neuzeitlichen Naturauffassung," *Zeitschrift für katholische Theologie* 57 (1933) 384-410, and (2) *Die Pflege der Philosophie im Jesuitenorden während des 17-18. Jahrhunderts* (Fulda: 1938)] will welcome with interest and enthusiasm this component monograph on four representative Jesuit spokesmen of the same (somewhat deplorable) era. The essay is neatly expository, soberly critical, and historically accurate. The brochure is an excellent addition to a contemporary Jesuit philosopher's library.

For the author is correctly convinced that this pioneer study is a contribution to the history of modern philosophy: "cognitio enim scholasticae saeculi XVIII. multum confert ad intelligendum ortum idealismi inertiamque philosophiae christianae coaetaneae ad eum praecavendum, ac etiam originem neoscholasticae, cuius incitamentum praecipuum ipsa insufficientia philosophiae tunc vigentis suppeditabat" (p. 5).

The four Jesuit philosophers whose work is here subjected to detailed exposition and incisive criticism are: (1) Joseph Mangold (1716-1787) who after seven years as professor of philosophy and theology at Ingolstadt, was thereafter rector of two other colleges in Germany. He published in 1755-1756 his three volume *Philosophia rationalis et experimentalis hodiernis discentium studiis accommodata;* (2) Gasparus Sagner (1720-1781) was Dean of the Philosophical Faculty at the University of Prague, and published in the years 1755-1758 his four volume *Institutiones philosophicae in usum scholarum ex probatis veterum recentiorumque sententiis adornatae;* (3) Rogerius Josephus Boscovich (1711-1787) functioned as professor of philosophy and mathematics in the Roman College where in 1758 he published his major work: *Theoria philosophiae naturalis redacta ad unicam legem virium in natura existentium;* and (4) Benedictus Stattler (1728-1797), professor of both philosophy and theology at Innsbruck, where from 1769-1772 he published his seven volume treatise on *Philosophia methodo scientiis propria explanata.*

In Part I (pp. 9-40) the author expounds in sequence the logical anatomy of each system. Irrelevant details are wisely omitted and the respective analyses are gems that exhibit neatly the structure of each philosopher's speculations. Future historians of philosophy can here borrow with confidence the thumb-nail sketches that are needed to complete their story of this period.

In Part II (pp. 41-61) the author first discusses the very ambiguous concept of *vis* as it is employed in each system, and then displays in de-

tail how the notion is employed by each representative in the interpretation of extension as well as in the analysis of substantial unity and processes of change. The section closes with a brief but pointed comparison of these philosophical systems with Kant's 1756 treatise: *Metaphysicae cum geometria iunctae usus in Philosophia naturali, cuius Specimen I continet Monadologiam Physicam.*

Sample results of this penetrating study are: (1) "Paucis rem absolvendo, dicere possumus omnes quattuor auctores convenire in negatione illius strictae unionis, qua ens compositum vere *unum ens*, unam substantiam constitueret. Fideliter servant doctrinam Christiani Wolff: 'In ente composito nihil datur substantiale praeter entia simplicia . . . Essentia enim entis compositi non constat nisi meris accidentibus'—sc. figura, magnitudine et situ partium, quorum omnium fundamentum est coniunctio elementorum totum constituentium . . . Pro mutatione explicanda facilis ex his dabitur conclusio: quaelibet mutatio ad motum localem partium reducitur. . . ." (pp. 55-56); (2) "Fundamentum commune omnium quattuor auctorum, et cum iis fere omnium philosophorum huius aetatis his paucis verbis exprimi potest: *'Nihil potest dividi, nisi in tot partes, quot iam prius determinato numero actu existentes continebat'* " (p. 62); and finally (3) "specialem considerationem meretur Boscovich, qui ut vidimus, non deductione quadam aprioristica, sed ope legum empirice stabilitarum ad affirmationem inextensorum pervenerat. Prima facie fortasse ita res appareret, ac si praeconcepta illa idea multitudinis partium actu existentium nullum, vel saltem non magnum momentum in systemate eius haberet. Et tamen, adversarius iste principii rationis sufficientis argumentum suum tam originale tamque a reliquis diversum eidem superstruit fundamento, ac ii, qui ope principii ab eo reiecti statim ad existentiam inextensorum concludunt. Etiamsi enim principium continuitatis in mutationibus velocitatum admittatur, et consequenter tamquam certa affirmetur virium repulsivarum existentia, illegitimus tamen dici debet transitus, quo Boscovich ex repulsione inter distinctas particulas vigente statim ad impossibilitatem extensionis continuae (quam cum contigua manifesto identificat) concludit. Hic latet, si quidem non nimis clare apparet, suppositio illa fundamentalis, quam supra ut notam characteristicam omnium istorum systematum indicavimus. Materia continua ideo disrumpitur viribus repulsivis, quia supponitur multitudinem continere entium repulsive—ergo contra invicem—agentium, quae igitur independenter actu existunt" (pp. 63-64). To have clearly disengaged this significant point from the welter of Boscovich's deceptive novelties is a commendable achievement in criticism and should serve to bring hereafter the legendary reputation of Boscovich for exceptional acumen back to the more modest dimensions that he rightly deserves.

The format of the brochure is neat, the typography clear, and while there are numerous printer's errors, they are minor and easily corrected. It is, in sum, an invaluable brochure and, one may hope, only the prelude to future researches of the same calibre in the same field.

Joseph T. Clark, S.J.

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